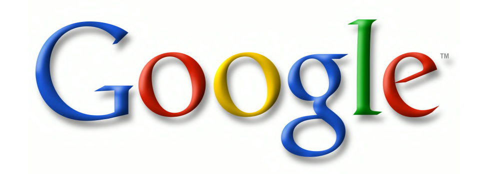
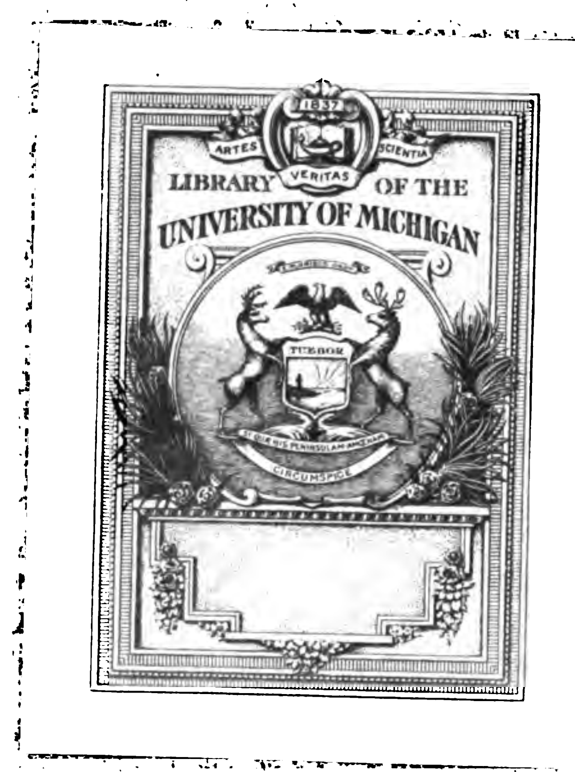



1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
CIRCUMSPICE

CATALOGUE OF MANUSCRIPTS

PRESERVED IN THE

CHAPTER LIBRARY OF WORCESTER CATHEDRAL.

COMPILED BY THE

REV. JOHN KESTELL FLOYER, M.A., F.S.A.,

FORMERLY MINOR CANON AND LIBRARIAN OF WORCESTER CATHEDRAL,

VICAR OF WARTON, LANCASHIRE;

AND EDITED AND REVISED THROUGHOUT BY

SIDNEY GRAVES HAMILTON, M.A.,

FELLOW AND LIBRARIAN OF HERTFORD COLLEGE, OXFORD.



Printed for the Worcestershire Historical Society,

BY JAMES PARKER AND CO., OXFORD.

1906.

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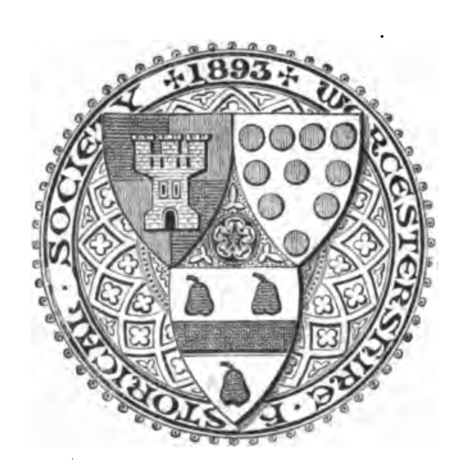
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1906.

Fragment of Music (MS.). (See page 159.)

VIRIS ADMODVM REVERENDIS

DECANO ET CAPITVLO

ECCLESIAE CATHEDRALIS CHRISTI ET B. MARIAE VIRGINIS

WIGORNIENSIS

QVORVM AVCTORITATE

EDITVM EST OPVS

HVNC CATALOGVM

PARTIS BIBLIOTHECAE IPSORVM ANTIQVISSIMAE

D.D.D.

EDITORES.

PREFACE.

THE Catalogue of the MSS. preserved in the Chapter Library of Worcester Cathedral, announced as forthcoming in January, 1905, is now at length placed in the hands of members of the Worcestershire Historical Society. Some explanation of the circumstances, from which so long a delay has resulted, [illegible]

ERRATA.

On p. vi, note 2, ll. 4, 5, for *vnguati*, *vnguatim* read *vngati*, *vngatim*.
,, p. 8, l. 8, for 'studio' read 'studeo': also on p. 29, l. 25.
,, p. 26, l. 2, for 'Quoduultdeus' read 'Quoduultdei.'
,, p. 126, last line of text, for 'ceruisia' read 'ceruisie.'
,, p. 159, l. 8, for 'opposite p. 160' read 'opposite title.'
,, p. 191, l. 15, for 'frates' read 'fratres.'

able part of his MS. catalogue, partly revised, and partly annotated with suggestions for revision by himself. He, however, supposing my revision to be final, sent the MS., as it was, to the press in January, 1904. I had therefore to finish my revision when the work was already in proof.

Under these unsatisfactory conditions the first three sheets of the Catalogue were printed off: from **F. 111** onwards, the editing of the work has been entirely in my hands, Mr. Floyer having entrusted me with the whole of the remainder of his MS. The latter part of this was but a skeleton, as has been stated: it was therefore necessary for me to rewrite the whole account of the 'Quarto' MSS. (pp. 103—157); and I have

PREFACE.

THE Catalogue of the MSS. preserved in the Chapter Library of Worcester Cathedral, announced as forthcoming in January, 1905, is now at length placed in the hands of members of the Worcestershire Historical Society. Some explanation of the circumstances, from which so long a delay has resulted, seems to be due to them.

Mr. Floyer, who was then Librarian to the Chapter, began in 1901 to compile a new catalogue of the MSS. founded on that made by Dr. William Hopkins about the year 1690. The correction of the old catalogue proved to be a harder task than he expected to find it; however by the middle of 1903 he had completed the skeleton of the whole work, and had prepared a certain portion for the press. About May in that year I undertook to revise the whole, and soon discovered that the revision alone was likely to demand more time and attention than any one living at a distance from the Library could easily devote to it; and shortly afterwards Mr. Floyer himself removed from Worcester to the vicarage of Warton in Lancashire, to which he had been presented by the Chapter. By the end of the year I was able to return to him a considerable part of his MS. catalogue, partly revised, and partly annotated with suggestions for revision by himself. He, however, supposing my revision to be final, sent the MS., as it was, to the press in January, 1904. I had therefore to finish my revision when the work was already in proof.

Under these unsatisfactory conditions the first three sheets of the Catalogue were printed off: from **F. 111** onwards, the editing of the work has been entirely in my hands, Mr. Floyer having entrusted me with the whole of the remainder of his MS. The latter part of this was but a skeleton, as has been stated: it was therefore necessary for me to rewrite the whole account of the 'Quarto' MSS. (pp. 103—157); and I have

added the section dealing with the 'Fragments' (pp. 158—164). I am also alone responsible for the Appendix. The intervening section (pp. 165—175) on 'Books formerly belonging to the Library,' as well as the 'Introduction,' had been completed by Mr. Floyer before he left Worcester.

Dr. Hopkins, prebendary of Worcester 1675—1700, was a good scholar and antiquary, and did good service to the Chapter Library when he had the charge of it. It is to him that the still subsisting distribution of the MSS. according to size into 'Folios' and 'Quartos' is due; and we owe to him the only printed catalogue[1] of them now existing. But this catalogue seems in most cases merely to reproduce the titles written on the parchment labels pasted to the covers of the books. Many of these labels still remain, and probably there were many more remaining in Dr. Hopkins' time: so that he may have been tempted to think that he had only to copy them out in order to obtain a complete catalogue. Certainly he does not seem to have been at any pains to verify them[2]; and as the old titles themselves, written, it would appear, early in the sixteenth century, are sometimes incorrect, and seldom account for all the contents of the volume to which they belong, the catalogue compiled from them is necessarily defective.

Dr. Hopkins' Catalogue was reprinted, not in any way re-edited, in 1860 by the Rev. Robert Serjeant, then librarian. A catalogue of those books in the Library connected with the works of the Latin Fathers is to be found in Professor H. Schenkl's *Bibliotheca Patrum Latinorum Britannica*[3].

The editors have to express their acknowledgements to numerous persons for help and suggestions during the progress of this work; particularly to the Rev. W. H. Frere, the Superior of the Community of Mirfield, to whom they owe the detailed accounts of all the liturgical MSS. printed in the

[1] Printed in the Oxford Collection, 1697.

[2] Nor even to read them correctly. Thus in F. 3 he has invented a new author by misreading *Kykeleye* for *Berkeleye*; and another creature of his, *Damasus of Hungary*, appears in F. 7. 2. In this case the MS. title is *Brocarda D^cāina Vnguatī*, which in Dr. Hopkins' Catalogue is turned into *B. Damasi Vnguari*. Certainly *vnguatim* is corrupt, but there is no doubt that the middle word is *dictamina*.

[3] Vienna, 1894.

Catalogue; to Mr. R. L. Poole, Fellow of Magdalen College, and Reader of Diplomatic at Oxford; to Mr. E. W. B. Nicholson, Bodley's Librarian; Dr. M. R. James, Provost of King's College, Cambridge; and Mr. A. G. Little, of Manchester University, whose admirable *Initia* appeared unfortunately too late to be made use of except in the latter part of the Catalogue. They have also to thank the Society of Antiquaries for permission to reproduce the illustrations from 'Archæologia,' and Mr. R. H. Murray and Mr. F. B. Andrews for the photographs reproduced opposite the title and p. 192 respectively.

S. G. HAMILTON.

Malvern,
July, 1906.

INTRODUCTION.

Being mainly a paper contributed to "Archæologia," vol. lviii., *by the* Rev. J. K. FLOYER, M.A., F.S.A., *entitled:—*

THE MEDIÆVAL LIBRARY OF THE BENEDICTINE PRIORY OF ST. MARY, IN WORCESTER CATHEDRAL CHURCH.

A WRITER on the subject of the ancient Library of the cathedral priory of St. Mary, Worcester, is confronted by unusual difficulties, in the dearth of documents which throw light on it. No catalogue of the books is preserved of a date anterior to about 1650, and this is an incomplete and very roughly made one[1]. The library has been moved more than once, and the architecture of some of the buildings which contain it has been altered or renewed at subsequent periods. If reliance therefore is placed on external evidence alone, the history of the library would be most meagre and uncertain. Fortunately a good portion of the library itself remains, and tells something of its own history. Moreover, from a close examination of the existing buildings, of the chisel marks and varieties of stone, the architectural history can be to some extent collected.

The library, which, as an institution, is older than any portion of the present buildings, appears originally to have been situated very much where part of it remains now, that is to say, over the south aisle of the cathedral church, between what was the monastic dormitory and the nave. The two western bays of the church are of the twelfth century, and over the south aisle of this portion still exists a small room, now an ante-chamber to the present library, which may have been part of the room where the books were kept in earlier days. It is approached by a circular staircase of forty steps, from the cloister or the church itself. Eastward of this all the

[1] Bib. Bodl. Tanner MS. 268, fol. 113.

upper part of the south side of the church was rebuilt towards the end of the fourteenth century. The level of the vault of the aisle below was raised, and necessitated the introduction of six steps, which now lead from the western twelfth-century room into the present fourteenth-century library, which covers the whole of the remaining length of the aisle as far as the central transept. This fine room, 121 feet long and 19 feet 2 inches wide, is lighted on the south or cloister side by twelve two-light square-headed windows, all of the same size except the one at the west end, which is smaller, and has only one light. The whole of this room is built of red sandstone from local quarries. This red stone is not used in the cathedral church before the beginning of the fourteenth century, but, with the exception that the older white and green stones are used for patching, is generally employed after this time. The use of this red stone therefore forms one of the most reliable data for distinguishing the work done before and after the beginning of the fourteenth century, and for determining to what extent the Norman walls were patched or rebuilt. A door in the east end of the present library leads into a small cell, constructed in the wall, with an aperture into the transept, no doubt arranged for the *armarius* on duty to hear the service. Thirty-seven feet at the west end of this room as far as the first great buttress have at one time been screened off to form a smaller room, and the walls covered with plaster, which was removed and the partition taken down thirty or forty years ago, though traces of them may be seen. The roof also has been heightened on the inner side to allow of a greater slope. The bookcases are now arranged all round the walls, and are backed with a considerable quantity of oak panelling, very roughly erected, and patched with deal. This was in all probability made to go round the chapter house when the books were placed there on the recommendation of Prebendary Hopkins, about 1700, and removed to the position it now occupies when the books were restored to their present situation about 1866.

It is generally safe, in considering the arrangements of a monastery, to conclude that restorations or rebuildings were made on the lines of the old, except where special circum-

stances had grown up to necessitate fresh departures. On this supposition we may conclude that the large aumbries still existing in the fourteenth-century work of the cloister were constructed to replace others in the earlier cloister, made to obviate in their time the disadvantage of the long flight of steps up to the library, just as, in later days, that is, about 1700, the books were removed into the chapter house on the ground floor, so as to make them more accessible than in their older depository[1]. There is evidence in the accounts of Prior Moore (1518-35) that the priory inventories, journals, account books, and service books were kept in the cloister aumbries, and as the cloister was, at least after its rebuilding in 1372, the *scriptorium* of the priory, it is a fair supposition that these cloister aumbries were also used for ordinary books in current use for copying or reading[2].

If the above conclusions are correct, then the library from the twelfth to the end of the fourteenth century was housed chiefly in a room on an upper floor, over the south aisle, at the extreme west of the cathedral church, and partly in aumbries in the cloister.

The collection of volumes must have been a considerable one. There are 275 volumes still remaining which date from the eleventh to the sixteenth century, and sixty-six which formerly belonged to Worcester are in existence in other libraries in England. This makes a total of 343 now existing. Of this number a very few have been added since the dissolution of the priory. A thorough search would doubtless bring to light several others formerly belonging. To estimate the original total there must be added a large number of service books, which were generally the best written and illuminated, and so most liable to spoliation and dispersion, and a number which it is impossible to conjecture, which have been either wantonly destroyed at different times or have perished through decay.

Of the 275 volumes which now remain in manuscript, only a few seem ever to have belonged to other religious houses,

[1] From the accounts for work done in the cathedral restoration of 1661-2, the library was then in its original place over the south aisle.

[2] See on pp. 168 and 414 of Noake's *Monastery and Cathedral of Worcester*. 1866.

and to have been added since mediæval times[1]. The great majority are of the fourteenth century. The earlier books, that is of the tenth to the thirteenth century, are for the most part collections of Homilies of the Fathers in Latin, including many of English writers such as Bede and Anselm. Another group written in Anglo-Saxon, many of which were left to Corpus Christi College, Cambridge, by Archbishop Parker, is made up of miscellaneous collections of Canons, Constitutions, Creeds, &c., and the Anglo-Saxon Homilies of Lupus, Aelfric, and others. Perhaps the most interesting early Worcester books now existing are the copy of Gregory's "Pastoral Care" (Hatton, 20) and a copy of Gregory's "Dialogues" (Hatton, 76), both apparently autographs of Werefrith, bishop of Worcester, 873—915? and written for King Alfred. The "Pastoral Care" has the Worcester inscription on the first page, and the "Dialogues" begins with the celebrated preface of Alfred.

The Worcester copy of Florence of Worcester's Chronicle, which is contemporary with Florence, still exists (C. C. C. Oxon, 157), and two beautifully written manuscripts, apparently autographs of Prior Senatus (1189—1196) are preserved; the one a Copy of the Vulgate (C. C. C. C. 48), the other of the Evangelists. (Bib. Bodl. Oxon. Rawl. G. 168.)

Of twelfth-century manuscripts should also be mentioned the Commentary of Vacarius on Justinian, said to be the only copy of this work in England(Worcester Cathedral MS. **F. 24**). There is also of the twelfth or early thirteenth century an interesting group of early Latin translations of the works of the Arabian School of Medicine, Constantine of Monte Cassino, Isaac, Joannitius (Honein ibn Ishak el Ibadi), and others (**F. 70, 85**; **Q. 39, 40, 41**). It may be conjectured that of these, three (**Q. 39, 40**, and **41**) were introduced by Mauger, bishop here 1200-14, who was some time physician to King Richard, and would have been interested in the study of medicine. There are early copies also of the *Liber Regalis* of Ali ibn el Abbas and of the *Almansor* of Abu Bakr Mohammed ibn Zakariya er Razi, which two books

[1] There are some formerly belonging to the Franciscans at Worcester, and one from the Priory of St. Dogmael, in Pembrokeshire (**F. 150**).

Fig. 1. Ownership marks from MSS. in the Worcester Cathedral Library.

were popularly known to the mediæval medical student, distressed doubtless by the unaccustomed syllables, as *Haly* and *Rhazes*.

The books of the thirteenth century are not numerous, but among them should be mentioned the unique Worcester Service Book (**F. 160**), a combination of Processioner, Antiphoner, Kalendar, Psalter, Litany, Hymnal, Collects, *Sanctorale*, *Dirige*, and *Missale* according to the Worcester use. There is also a good group of books of Canon and Civil Law, chiefly Gratian's *Decretum*, with commentaries on it, and Justinian and his commentators. They have the characteristics of being as a rule particularly well written, with wide margins, and for the most part have been very little used [1].

In the fourteenth century, to which the majority of the books belong, the influence of university life is largely felt. Many of the Benedictine houses had a house for their own students at Oxford or Cambridge, or at least a share in one. The Worcester students went chiefly to Gloucester Hall, now Worcester College. There they learned the art of writing after the newer models; they became authors, and added to the library by bringing home their books of study for their degrees.

The monastic custom in later days of making entries on the fly-leaves of books as to their cost and of the succession of ownership is well known. In many of the Worcester books, in spite of careless rebinding, these entries remain. But even with their assistance it is impossible to determine which were written in the Worcester monastery or by the monks themselves, and which were purchased.

The common form of entry is, for instance, *Liber Sancte Marie Wygorniensis per fratres Thomam de Seggesber' et Johannem de Wyke* (**F. 37**). (Fig. 1.) Seggesberrow is called in 1299 in the register of the prior and convent a "monk" of Worcester (Sede Vacante Reg.), yet he possessed books, and at his death at Rome a proctor was appointed to take possession of them (Annales Mon.). John de Wyke, whose name is also in the inscription, was a leading monk, and prior, 1301-17. The

[1] In the Cathedral Library of Hereford there is a similar group of works of canon and civil law which are much annotated and have been well used.

meaning of the *per* is that the books were introduced to the monastery through the means of the particular monks mentioned, and not that they were the scribes. Again, at the end of another volume (**Q. 42**) is the inscription *Liber Sancte Marie Wygorniensis per istos undecim*, and a list of local monks is given, of whom John de Wyke is one, with a number opposite each name. It might be supposed that these were eleven scribes who had conjointly written the book, but the handwriting is the same all through the volume. The total of the numbers in the list opposite the names of the monks is only 160, and there are 378 folios (counting the *tabula*) in the volume, so it may be concluded that the eleven contributed in different proportions to the purchase of the book, rather than that it was written by them.

Another similar entry is *Liber Sancte Marie*, etc., *per fratrem Henricum Fouke ex dono Ranulfi de Catthorpe.* In this case the *per* evidently means that the volume was acquired through Henry Fouke's means.

There is further evidence in these entries that a book was bought, not written, in that the price is often attached. In one (**F. 69**), bound it is true in a style uncommon in Worcester books, there are some entries as to other books being lent, which suggest that it was bought second-hand from an Oxford *stationarius* who was in the habit of hiring out books for the schools, and that it was previously used by him to note his business transactions.

If this interpretation of *per* be correct, it greatly reduces the number of books written in the priory (exclusive of accounts, memoranda, etc.) after the twelfth century. The Worcester priory never seems to have had in its later days a large *scriptorium* such as St. Albans had, or possibly as the neighbouring abbey of Evesham, where the *scriptorium* was endowed; but the following endowment deed shews that an impetus was given to literary work at Worcester in the early fourteenth century. It is an appropriation by Bishop Walter (Maydenstone) of the church of Tibberton to the Precentory, on the ground "quod officium precentorie in Ecclesia nostra Cathedrali supra dicta propter sui exilitatem opera dicto officio incumbencia tam in librorum novorum

scriptura quam antiquorum reparacione et emendacione Clericorumque dicto officio deservencium exhibitione (Equm quoque ac famulum propter negocia dicte Ecclesie expedienda adinvenire tenetur ex consuetudine hactenus approbata) nec non in multis aliis rebus ipsi officio necessariis consistencia sustinere non valebat quovis modo[1]." (Fladbury, 19 March.)

Most of this endowment may have been intended and used for materials for the registers, account rolls, and legal documents, but soon afterwards a good number of books were added; at least eight through Henry Fouke, who was professed in 1302 and a member of the Chapter in 1338, and probably *armarius*, and some others through or by Richard of Bromwich and John of Dumbleton, both Oxford graduates and members of the Cathedral Chapter 1302—1340 or 1350. Some of these are autographs, and are written in a rough current hand, not the common charter writing, but one which has the appearance of a hand trained in the monastic school, but transformed by the necessity of writing quickly.

The books of the mediæval library are not in any sense fancy productions. There are no illuminations, and only an occasional good initial or border is introduced to relieve the dull usefulness. Some indeed have been purposely mutilated, whether by the puritanical zeal of Royal Commissioners, or the unscrupulous ardour of 'collectors'; this is particularly the case with books on Canon Law (see **F. 141**, **F. 168**). But as a rule they are essentially books made to be read and to last. The ornate and beautiful books of hours and mass books which were made for the rich and the pleasure of the devout never seem to have found much favour among the Worcester Benedictines, and those that did have all disappeared[2]. The writing is always in black with occasional rubrics, and the initials always in red and blue with scarcely any gold. Green is used in the earlier MSS., but not in the later, though the severe simplicity of the latter is sometimes softened by curious

[1] Liber Pensionum, f. 31, A.D. 1314-15. Hist. MSS. Comm. Rep. 1895. Transcription by Mr. R. L. Poole.

[2] Such beautiful books as **F. 161**, **F. 163**, are no exception, since they seem to have been added to the Library in post-monastic times. This is certainly the case with **F. 161**. **F. 163** *may* have been *restored* to the Library, after passing through the hands of other owners.

designs in penwork filling in and proceeding from the initials, and often the writing of first words is purposely fanciful. Only in a few of the more elaborate are figures of what may be called the combination animals which defy natural history, and which the illuminator often appears to have invented at the moment to suit the exigencies of the vellum or the space to be occupied.

Half the books or more were rebound and catalogued in the fifteenth century. This may be determined by the lettering of the labels on the back covers. Some were rebound before then, as is shown by the following priory accounts taken from a roll of the time of Richard II.[1]:

In iii pellibus ovinis pro bibliis in claustro iiiid.
It. succentori pro ligatura magni libri in choro. xxd.

About 155 old bindings, mostly of the fifteenth century or earlier, remain on the books in various stages of decay. Some few have scarcely felt the effects of time, and others have but a small portion of rotten and worm-eaten board remaining. Some again, of which the binding had entirely gone, have been carefully rebound within the last few years in pig or calf skin, and many others are badly in need of the same treatment.

The typical Worcester book is worth describing. (Fig. 2.) It is essentially a home production. The sheep of the farms provided the cover, the oak trees furnished the boards. The quires of vellum are sewn with hemp on to ligatures of hide, the ends of which are taken down through holes in the oak boards, brought up again an inch further on and finished in a neat knot. The ligature is let into the board on both sides so as to provide a smooth surface for the covering skin. A stiffening of plaited hemp is also worked on the upper and lower edges of the back. The whole is then covered with white sheepskin. A strap is riveted with an iron stud on to one front edge of the cover, carrying a brass clasp, which fits on to an iron pin set in a small brass plate about the middle of the reverse cover. Some of these clasps are preserved and are often chased with some care. A vellum label is then stuck outside the last cover with the title of the

[1] From Noake's *Monastery and Cathedral of Worcester*.



Fig. 2. Binding of a book.

book. This is the usual type, of which of course there are many small variations. The whole production is most workmanlike and durable, as is proved by the fact that some of these bindings are still supple and in good order after four or five hundred years of wear, dust, neglect, and other destructive influences.

Of the fifteenth-century books few are of special interest. There is less of the formal monastic hand and more of the books for the Oxford schools, some being no more than lecture note-books. A few of this century are on paper instead of vellum, and some are bound in stamped leather bindings.

The language of the library as it is now is almost entirely Latin. The few Anglo-Saxon books were taken away, and most of them came into the hands of Archbishop Parker. No English MSS. remain but two or three glosses on the Psalms, two copies of Richard Rolle of Hampole, and a Wycliffe's New Testament arranged for lections according to the Sarum Kalendar, about 1450, finely illuminated[1]. A few MSS. contain leaves or portions in French (**F. 157**, **Q. 61**, etc.), but Latin is the language almost universally used. Aristotle, Eusebius, Origen, and such other Greek writers were only known through a Latin medium.

Commentaries on Peter Lombard's Sentences occupy many volumes. The philosophy of the schools, canon and civil law, the Fathers, and medicine are the chief subjects, and there are a good number of devotional books, such as glosses on the Psalms, the writings of St. Bernard of Clairvaux, and others, and treatises such as *De oculo morali* and those embodied under the name of *Specula.*

An unexpected liberality of mind is displayed in the collection, as the works of Averroës, who was represented in paintings attributed to Andrea Orcagna in the Campo Santo at Pisa as being in Hell with Mahomet and Antichrist, are included. Possibly, however, these were "edited" to make them orthodox, as a very early Arian Commentary on St. Matthew

[1] This last, however (**Q. 84**), came into the Cathedral Library from that of Bishop Prideaux (1641—50), and probably never formed part of the Monastic collection. The MS. of Ælfric's Grammar (**F. 174**) may perhaps have belonged to the Priory; but it had been cut in pieces to make a binding.

was (**Q. 55**), and passed under the name of St. Chrysostom. What is perhaps more remarkable, almost contemporary copies of some of the Wycliffite writers, such as Repington and Alington, were brought back from Oxford and added to the monastic library. It is not certain, however, if any of these latter were controversial in character.

Though the libraries of independent monasteries were almost entirely dispersed at the Dissolution, those with cathedral or collegiate churches attached suffered much less. Modern research is in fact discovering that many more vestiges of monastic libraries remain than was formerly supposed. So far as the internal value of the books goes, perhaps, when they are found, they bring a feeling of disappointment, attributable more to the narrowness of the field of inquiry than to lack of intellectual power.

The printing press perpetuated those which were most valuable as literature. A great many which were real works of art are still preserved in museums and private collections, and extensive and little explored depositories of more commonplace material exist in many of the public libraries and in their original homes in the cathedrals, which not only serve to provide matter for the historian and student, but give an insight, as no other memorial of the past could do, into the literary attainments and methods of thought of the more educated section of mediæval communities, which in spite of reformation and revolution have proved to be the cradle of so much modern thought and discovery.

LIST OF ILLUSTRATIONS.

CATALOGUE OF
WORCESTER CATHEDRAL MSS.

F. 1. 1. Historia Scolastica Veteris et Novi Testamenti (Petri Comestoris).

Incipit 'Imperatorie maiestatis est.'

Explicit f. 167^b. 'scilicet in catacumbis.'

One of four copies in the library of Comestor's popular work. See **F. 33, 37, 138.** For the first introduction of this history to St. Alban's (perhaps to England) see Hardy (Cat. Brit. Hist. iii. 321).

Comestor died 1198. He also wrote a book of eighty sermons, which have not been printed.

2. Corrogationes Promethei Alexandri Neckam.

Inc. f. 168. 'Ferrum situ rubiginem ducit.'

Expl. f. 234. 'Humanam naturam excellentiorem esse angelica.'

For an account of Neckam see T. Wright's Introduction to his edition of Neckam's 'De naturis rerum,' Rolls Series. Another by Paul Meyer, Notices et Extraits des MSS. de la Bibl. Nat. Also a paper on his Monument by J. K. Floyer, Associated Architectural Societies' Reports, 1897.

Neckam died in 1217, and his effigy is in the cloisters of Worcester Cathedral. He was the author of many other works, of which a list is given in Cave and Bale.

Bound in skin over oak boards. Clasp gone. Title on back.
Rubricated and initials in colour. A few notes on margin.
On first leaf, 'Hystorie scolastice communitatis ecclesie beate Marie Wygorniensis.' xiii cent.

F. 2. 1. Compendium Theologie Alberti Magni.

Inc. Prol. 'Veritatis theologie sublimitas.'

Inc. Lib. 'Deum esse multis modis ostenditur.'

Expl. f. 79. 'recipiet sine fine. Explicit veritas theologie.' Then 'Corpora sanctorum cita libera forcia sana.'

Albertus Magnus flourished 1205—1280. See his Life by J. Sighart. Trans. by T. A. Dixon. 8°. 1876. Also his history by Pouchet. Paris, 1852.

2. Super libris sententiarum (Petri Lombardi).

Inc. f. 81. 'Cupientes,' etc. *Comment.* 'Operi suo.'

Expl. (on bk. ii.) f. 129. 'nisi in certis casibus.'

A fly-leaf intervenes; then follows the continuation of the Commentary (on books iii. and iv.), beginning on f. 130, 'Cum venit plenitudo temporis.' *Expl.* f. 168b, 'in hoc terminatur sententia et divisio in generali. Amen.'

Peter Lombard died 1164. The 'Sentences' were published in 1160. 'Of the writers of the mediaeval period, certainly one of the two or three most eminent men was Peter Lombard, whose Sentences, though now, I believe, but little read, were for a long time the basis of all theological literature in Europe. No fewer than four thousand theologians are said to have written commentaries upon them, among others, Albert the Great, St. Bonaventura, and St. Thomas Aquinas. Nor is the book unworthy of its former reputation' (Lecky, Hist. of European Morals, ii. 226).

'Peter Lombard . . . . by his peculiar mode of treatment, gave rise to that stiff and heavy method which was for a considerable time adopted by theologians in general' (Hagenbach, I. 402).

Rebound in half morocco.
A few notes on margins.
Two leaves of another MS. (of Decretals, bk. v. tit. 3) inside covers, one at each end. xiv cent.

F. 3. 1. Iohannis (Duns) Scoti Quodlibeta et Questiones ordinarie (Imperfect.)

2. Henrici de Berkeleye Questiones et Quodlibeta.

Inc. (first ff. torn) f. 181b. 'Utrum astrologi.'

The name is written plainly as 'Berkeleye' on f. 181b. In the margin of the text it is 'bercleye.'

Ehrle also finds in this volume:—

'Triveti quodlibetum,' and
Walensis or Walsingham quodlibetum'.

If these two are there, there is no indication of their beginning or ending.

No cover. First ff. torn, and some missing.
Possibly in hand of Richard of Bromwych, for whom see on **F. 139.**
Initials not filled in. A few notes at the end a good deal faded. xiv cent.

F. 4. Commenta super duodecim libris Metaphysicorum Aristotelis.

This volume contains :—

1. Text with commentary: *incipit* f. 4. 'Consideratio quidem in veritate' . . . This is the beginning of the 'lesser' first book (ascribed to Pasicles, Aristotle's scholar): *explicit* f. 167 (gloss), 'secundum quod est agens motum et finis,' followed by 'Laus tibi sit Christe: quoniam liber explicit iste.' This translation seems to be from the Arabic Aristotle with the commentary of Averroes. The end of the 9th book is wrongly bound in at the beginning (ff. 1—3).

2. Text with marginal notes: *incipit* f. 170, 'Omnes homines.' This is the true first book, but it is imperfect, ff. 172-3 being blank, followed by 'De veritate theorica' (the 'lesser' 1st book, here called book ii, as above) on f. 174. The text (which is the 'vetus translatio' from the Greek) is complete to the end of book xii and contains a great part of book xiii, which is regarded in the index of the volume as a separate work, with the title of 'Liber de ideis et unitatibus,' *inc.* f. 229, 'De sensibilium igitur substantia.' The end is wanting, and the whole of book xiv.

The 'xii books' of Aristotle's Metaphysics were books i to ix and xii, xiii of the modern editions, the first book being divided into two. The books now numbered x, xi were either considered as a separate work, or were at any rate placed at the end and numbered xiii, xiv.

Even in a version which, like 1 of this MS., entirely wanted the true beginning of the work, there are two books before we reach what is now reckoned the second book. Book i in this case = the 'lesser' first book, book ii is an abridgement of Aristotle's account of the early philosophers taken from the true first book.

Rebound in half morocco as **F. 2.**
A fine initial on f. 4 representing Our Saviour as Creator, with the world, divided into its three continents[1], on His knees.
Annotated all through in Chancery hand.
On the first leaf an inscription almost obliterated, 'precium decem solidos.'
Some faded notes below, and a picture of St. Christopher, or possibly St. Joseph with our Saviour as a child on the left arm.

F. 5. Liber sermonum fratris Draconis (Drogonis) de ordine fratrum Minorum, et aliorum, per totum annum.

[1] ◉ The circles round the globe represent the ocean and the firmament; of the divisions of the globe the lower half represents Asia, the upper is divided into Europe and Africa. This is the regular medieval convention, which survives in the orb, e.g., of our Regalia ♁.

1. *Inc.* 'Ecce mitto angelum meum.'

2. *Inc.* 'Dominus legifer.'

3. *Inc.* 'Ego autem.'

Contains also sermones Reymundi archidiaconi, Eremite de sancto Omero, Fratris Bartholomei de Bononia, Fratri Matthei de Sancto Francisco, Fratris Iohannis de Verdy, Fratris Ferrarii, Fratris Egidii de valle scolarium, Magistri Petri de Dacia, Fratris Petri de Renisco Monte, Fratris Willelmi de Luscy.

Index of texts at end.

Rebound in brown leather; old strap preserved.

At the beginning a leaf of an ancient Kalendar, in bad repair, illuminated in red, green, and blue, for March and April. xiv cent.

F. 6. Novem libri Logice et Philosophie Magistri Iohannis Dumbleton Monachi Wigorniensis.

Inc. 'Plurimorum scribentium.'

Expl. f. 165. 'procul respicit et a longe.'

John Dumbleton flourished 1302-49. In 1302 complaint was made by the Prior and Chapter of Worcester that he tarried at the schools at Oxford at their expense, after having been made Prior of Little Malvern, and translated there in 1299. In consequence he lost his rights in the Worcester Priory, upon which he appealed to the General Chapter of the Benedictines, who warned the Prior and Chapter of Worcester to re-instate him, and he was re-admitted in the octave of Holy Innocents, 1302 (Reg. Sede Vac.). His name appears in the College accounts of Merton College, Oxford, between 1331 and 1349, and a John Dumbelton was one of the first Fellows of Queen's College, Oxford, in 1340 (Reg. of Merton Coll., Oxf. Hist. Soc., &c.). His other works are mentioned in Tanner, Bibl. Brit. Hib. Ed. 1748, p. 237.

Rebound in boards, leather back. Old title inside first cover, 'Novem libri logice et philosophie magistri Joh. Dumbleton.'

Inside 1st fly-leaf, 'Logica Dumbelton cum philosophia.'

Tabula follows, now erased.

On 1st fly-leaf a note of a 'cautio,' illegible, and a receipt dated A.D. 1481, '7 die Nòvembris.'

Initials illuminated. Possibly Dumbleton's autograph copy.

F. 7. 1. Summa Goffridi de Trano domini pape subdiaconi et capellani super titulis decretalium.

Inc. 'Glossarum diversitas.'

Expl. f. 130^{b}. 'repeti quam deesse. Gloria sit Christo,' etc.

After which follow the lines, 'Qui scripsit scribat semper cum domino vivat. Hec summa expleta est a presbytero abbrico papiense [? Alberic of Pavia] Millesimo ducentesimo li ab incarnacione domini de mense decembris.' (1251.)

2. Brocarda Bartholomei Brixiensis.

Inc. f. 131. 'Quia secundum iuris uarietatem.'

The name of Bartholomeus Brixiensis appears in the prologue. The title is 'Brocarda dictamina Vngatim,' of which it is impossible to make sense: *vngatim* may perhaps be for *virgatim*, i.e. 'by paragraphs.' Bartholomew of Brescia was a well-known writer on Canon Law.

Rebound as 6. Initials finely illuminated. Marginal notes here and there, chiefly headings of subjects. Curious distortions of letters under 'De Penis.' Some legal memoranda of offences and fines of various persons on first three leaves, and some legal documents copied in at the end. xiii cent.

F. 8. Petri Lombardi Sententie.

Inc. 'Cupientes aliquid de penuria.'

Expl. 'usque via duce peruenit.'

For Peter Lombard see on **F. 2.**

Rebound as 6. Rubricated throughout. Fine initials in red and blue.
Some notes on the book on first and last two fly-leaves.
On 2nd fly-leaf the following note of the book being pledged in 1314:—
'Caucio fratris F. de Sancto Germano exposita communi ciste Magistri Luce pro quadraginta solidis solutis in die apostolorum petri et pauli videlicet iste liber sententiarum prima . . . . et . . . . de legato et luce anno domini millesimo ccc quarto decimo.' xiii cent.

F. 9. Flavii Iosephi Antiquitates et libri de bello Iudaico.

Inc. 'In principio creavit dominus.'

This is prefaced by 'Eusebii Hieronymi laus Iosephi.'

De Bello Iudaico begins f. 230.

Rebound as 6. Fly-leaves removed in rebinding.
Borders well illuminated and initials in red and blue.
At the bottom of the pages some letters of the text distorted into flourishes and ornament. xiv cent.

F. 10. Liber sermonum.

Some are in English, as on ff. 42—54.

At f. 25, in the middle of a sermon, otherwise entirely in Latin, is the following piece of English, which might be the fragment of a Passion Play:—

'Virgo eius mater quam tradidit Iohannis custodie quando dixit *Mulier, ecce filius tuus*, etc.

A blysseful mayden and modyr! this is a wonderful change: the angell [1] behette the that kryst walde be thi sonne & dwel wyt the & now he takys the a new son & gosse fro the.

The angell sayde to the that the fruyt off thi body sulde be blyssede.
Ande now in the dome of the Iewes criste is a cursede.
At hys burth thu harde angels syngynge.
And now thou seyes his frendys wepynge.
At hys burth kynges & schiperdys dyd hym omage & wurschyppe.
And now al men don hym despyte & schendschyppe.
At hys burth thou wantyd womans wo.
Bot as thou wel fellys now it ys noght so.
Some tyme thou hadest cause for to synge lullay.
Bot now thi songh ys all off wylaway.
Somtym thou fed hym wyt thi sweet mylk to his esse.
Ande now the Iewys fedyn hyme wyt bitter gall to his disesse.
Som tyme thou fonde hym in the mydys off the doctors in the temple.
And now thou ffyndyst hyme hangynge in the mydys of the Iewes on the krosse.

Crisostomus de planctu beate virginis ymaginat quod beata virgo stans sub cruce dixit filio suo sic; Fili agnosce matrem tuam; exaudi precem meam: decet filium audire matrem.—

A son! take hede to me whas son thou was
And sett me uppe wyt the on i crosse
Me here to leve an the thus hense go
Yt ys to me gret kare & wo
Stynt now sone to be harde to thi moder
Thou that ever was god to all other.

Et sic (idem doctor ymaginat ibidem) filius matri conquerenti respondet—

Stynt now moder & wepe no more
Thi sorow & thi dysesse grevysse me ful sore
Thou knowyss that in the I tok mannys kynde
In hyt for mannys sin to be pynde
Be now glad moder & haue in thoght
That mannes hele is fondyn that I haue soght
Thou salt noght now bare what thou hast done
Lo Ion thi kosyne salbe thi sone. Explicit.'

[1] Behette = behihte, promised.

Sermon on f. 42 begins: 'The helpe & y^{e} grace of Almyghty God thorw y^{e} besekyng of hys blessyd modyr & maydyn Mary.'

Rebound as 2 and 4. On paper. Three first and four last leaves vellum. Neatly written. Subjects noted on margins here and there.

Some scribblings on last fly-leaf but one, 'Johannes More, Mildenham Wygornie,' &c.

For Thomas Mildenham, who was Prior of Worcester, 1499—1507, and John More, Prior 1518, see Gregory Smith, Diocesan Hist. of Worcester, 1883.

On f. 286, 'Assint Maria, Oswaldus, Wulstanus, Benedictus, et Thomas,' &c. This shows the book to have a local origin.

The invocation of local saints also on f. 291^{b}. xv cent.

F. 11. 1. Augustinus de Trinitate.
Inc. (imperf: at bk. ii. c. 11), 'Ergo in nomine domini.'

De Trinitate was begun about A.D. 400, and finished about 416 or 418. 'No one has written with more profound insight, more sound theology, or greater eloquence on this great theme. And all subsequent writers upon it have done little more than reproduce his thoughts.' (Cutts, 'Saint Augustine,' Fathers for English Readers. London, 1892.)

2. Augustinus super Genesin.
Inc. f. 65, 'Omnes scripture divine,' etc.
Expl. 'tandem fine concludimus.'

This work was written against the Manichaeans, and lays down an allegorical as well as a literal interpretation of the Scripture. For an account of it, see Lecky, Hist. of Rationalism in Europe, 1877, i. 265-7, also for an appreciation of Augustine himself, ii. 20.

In old binding of white sheep over wood boards. Clasp broken. Title on last cover. Rubricated throughout first treatise, and some very fine initials in red and blue. Annotated on margin and on last fly-leaves and cover. Slightly damaged by worms of two sizes.

Inside first cover, 'Liber Augustini videlicet de trinitate et super Genesin ad literam procuratus per fratrem Iohannem de Prestone de Somersete monachum ecclesie beate Marie Wigorniensis anno domini Millesimo ccc^{mo}. xlviij^{vo}. Quem tractatum quicunque fraudulenter deleverit librumque ab ecclesia eadem alienaverit deleat eum deus de libro vite et anathemate feriatur, pro cuius[1] anima pietatis obsequio ab inspicientibus devocius exoretur.' xiv cent.

F. 12. Hugo super Decreto. Imperfect. 1st half of the book wanting. Begins in middle of C. xi, Q. 3.

This is possibly Hugo, Canon of Bologna about 1123, a writer on legal subjects, and author, among other works, of 'Rationes dictandi.'

[1] i.e. for John of Preston, not the delinquent.

In old binding; skin with hair on. Closely written. Initials in red and blue. Tabula at end in a later hand of the titles of the *Decretals*, probably inserted through a misconception of the contents of this book, which is a commentary on the *Decretum*.

Inside first cover, in large irregular hand, 'John Bewpe,' or Bew̄pe.

Inside last cover, some moralizing in English.

F. 13. Brito, vocabularius iuxta alphabetum.

Inc. 'Difficiles studio.'

Expl. 'Hic ego doctorum compegi scripta sacrorum
Floribus auctorum loca certa notando librorum.'

William Brito, d. 1356. The popularity of this dictionary of his is attested by Leland. (Script. Britt.)

In old binding. Skin on oak boards. Strap and clasp preserved, button gone. In three hands, first to f. xlvj, second of 13th cent., remainder early 14th. Initials small illuminated, better in first two divisions than in last. Some leaves annotated, and the book much damaged on lower edges at some time by damp.

Inside first cover a short inscription obliterated. Inside last fly-leaf, 'Iste liber constat dompno Iohanni Lawarn.'

John Lawarn, or Lawern, was a monk of Worcester, and 'Doctor Sanctae Theologiae' at Oxford about 1440. He was sometime a student at Gloucester Hall, Oxford. A volume of his lectures, delivered in 1448 and 1449, still exists at Oxford (MS. inter cod. art. bibl. Bodl., vide Fasti 1526), entitled 'Acta contra 4 peccata, benedictiones et laudationes in vesperis Oxon.; variarum rerum epistolae; et quaedam chronica.' At the end of the same book: 'Expliciunt lectiones ordinariae Magistri Iohannis Lawerne sacrae paginae professoris, edictae et publice lectae in scholis theologiae Oxon. A.D. 1448 and 1449.' (A. Clark's Survey of the Antiquities of the City of Oxford, composed by Ant. Wood, Oxf. Hist. Soc., 1890.) Lawern was a deacon and member of the Chapter of Worcester Priory at the death of Bp. Thomas Polton in 1433 (Sede Vac. Reg.).

Cf. also MSS. Folio 19, 22, and 80.

On other side of last fly-leaf, an epitaph on Sir John Beauchamp, and scattered notes (in Lawern's hand?), being quotations from Lyndwode's 'Provinciale.'

F. 14. 1. De ordine et processu iudiciorum.

Inc. 'Quondam edebatur.'

2. Titulus Digestorum de regulis iuris.

Inc. f. 56. 'Regula est que rem.'

3. Titulus de verborum significatione.

Inc. f. 71. 'Verbum hoc si quis.'

4. Libri quattuor Institutorum Iustiniani.

Inc. f. 75b. 'Imperatoriam maiestatem non solum.'

5. Generalia que vulgo brocarda dicuntur a domino Ottone composita et eorundem discordantium concordantia.

'Concordantia dicordantium Canonum' is the full title of Gra-

tian's 'Decretum.' The title 'Brocarda[1]' (see **F. 7**, 2) is derived from Burchardus, Bp. of Worms, and a great canonist, who died 1026. He was the author of a 'Decretum,' one of the more important predecessors of Gratian's work. (Rashdall, i. 129.)

In original binding, somewhat worm-eaten. In small hand of 13th cent. First words of each treatise large, in blue and red. Rubricated. Annotated throughout. Good preservation.

F. 15. Tabula iuris canonici et ciuilis edita et completa per fratrem Iohannem de Saxonia ordinis fratrum minorum doctorem iuris utriusque.

No cover. Initials in red and blue. Not very good. xiv cent.

F. 16. Sermones de Valle Scholarium.

Inc. 'Letabor ego super eloquia tua.'

Expl. f. 199. 'Qui nunc regnat per omnia secula seculorum Amen.'

A collection of sermons for Saints' days throughout the year, beginning with All Saints and ending with SS. Simon and Jude, composed, as it would appear from the title, in the monastery of Vallis Scholarium.

Rebound in dark red skin. Initials in red and blue. Tabula at beginning.

Vallis scholarium (close to Chaumont, dioc. of Langres) was an offshoot of the Cistercian Order.

Annotated throughout in two hands. xiv cent.

F. 17. 1. Gaufridus super titulis decretalium.

2. Rainfredi summa de iure canonico.

This manuscript has been missing from the library for many years, unless, as may possibly be the case, it has been bound up in **F. 100**, and its separate existence forgotten.

F. 18. Liber metaphysice cum glossa (Aristotelis).

Inc. 'Consideratio quidem in veritate.'

Expl. (Glossa.) 'secundum quod est agens motum et finis.'

This seems to be a later transcript of the first part of **F. 4.**

No cover. Inside first leaf:—

'Caucio magistri Iohannis de Wyly[2] exposita in cista Comitisse de Warwyk pro decem solidis in vigilia sancti Ambrosii anno domini M.CCC tricesimo tertio teste Magistro Willelmo de Walemes' [or Walemea ?].

[1] Rashdall (i. 220) quotes Sarti's explanation of *brocardica*, as they were otherwise called, as 'generales regulae quasi loci communes.' This agrees with the title *generalia* here.

[2] A person of this name was rector of Mickleton in Gloucestershire about 1348.

On 2nd leaf at beginning and last at end numerous entries, apparently notes of the contents of chapters of the book.

Good initial in red and blue at beginning of the work.

Text and notes in hands of different size. A note of a payment on last leaf.

xiv cent.

F. 19. 1. Tractatus de mirabilibus mundi ad mores applicatis.

Imperfect. *Inc.* f. 3. '. . . . bestie meliores sunt illis.'

2. *Inc.* f. 38. 'De differentia venialium et mortalium,' etc.

'Explicit tractatus valde utilis de vitiis et virtutibus.'

3. Secundus liber Eligii de mirabilibus mundi.

Inc. f. 104. 'Quia deus cotidie facit magnalia.'

Foll. 127—30 are bound in out of their place; they belong to the middle of this treatise, which, however, ends on f. 126, and is followed by 2 blank leaves, 125, 6.

4. Liber qui dicitur Nicholaus de Furno.

Inc. f. 131. 'Abicere debemus fetorem immundicie.'

5. Fasciculus morum. De virtutibus et vitiis.

Inc. f. 161. 'Anselmus de similitudinibus : sic est de corde hominis.'

Rebound in dark red skin, somewhat worm-eaten. Inside fly-leaf in good hand :—

'Liber M. 1. Laweme (q.v. on **F. 13**) in quo continetur ffasciculus morum cum multis aliis et diversis,' etc.

Below :—

'Item de mirabilibus mundi ad mores hominum applicatis.
Item alii tractatus de virtutibus et viciis.
Item secundus liber elegii de mirabilibus mundi moralizatis per ordinem alphabeti.
Item una tabula vocata Nicholaus de Furno ordine litterali.
Item ffasciculus morum . . . . deo gratias.'

On f. 164 a prayer in English :—' Marie moder of grace we crye to y^e.
Moder of mercy and of pyte,' &c. (10 lines.)

Also on f. 166 : 'Wrecche man wy art thou proud,' &c.

And here and there throughout the treatise. xiv cent. or xv.

F. 20. Papie Elementarium.

Inc. 'Fili uterque karissime, debui si potuissem,' etc.

'A. in omnibus gentibus ideo prima est litterarum.'

Papias was a grammarian of the 11th century, and was the author of a 'Vocabularium Latinum.'

Rebound as 19. Inside first fly-leaf :—

'Incipit Elementarium Papie congruum doctrine erudimentum.'

Also, 'Liber ecclesie cathedralis beate marie Wygorniensis.'

Initials in red and blue.

At end: Explicit summa Papie. Qui scripsit carmen sit benedictus. Amen.'

xiv cent.

F. 21. Rabani Mauri de universo, libri xxii., ad Ludovicum regem.

Inc. (*Pref.*) 'Domino excellentissimo.'

Imperfect at end. *Expl.* in lib. xx. 40. 'malus est arbor nauis qua uela. . . . .'

The full title is 'De Universo libri xxii. sive Etymologiarum opus.' It is one of his minor works, and is a kind of dictionary or encyclopaedia, designed as a help towards the historical and mystical interpretation of Scripture. All his works are characterized by erudition (he knew even some Greek and Hebrew) rather than by originality of thought. 'De Universo' is the subject of 'Compendium der Naturwissenschaften an der Schule zu Fulda im ix Jahrhundert,' Berlin, 1880. (cf. Hrabanus Maurus in Enc. Brit.) Rabanus Maurus was Archbishop of Mainz, and one of the most prominent teachers and writers of the Carlovingian age. He was born about 776, and died 856. He spoke of a fourfold sense of Scripture: 1. History, 2. Allegory, 3. Tropology, 4. Analogy. He was a great opponent of Gotteschalk, and acknowledged only the sacraments of Baptism and the Lord's Supper (Hagenbach). Several monographs are written about him, one of which is Schwarz, 'De Rabano Mauro, primo Germaniae preceptore, 1811. Also Pertz, Monumenta Germ. Hist., Vols. 1 and 2.

In original binding. Title on last cover and on back.
Beautifully written with initials in red and blue, some elaborated.
Inside first cover and on fly-leaf a list of the chapters.
Two leaves torn out at end. xiii cent.

F. 22. Magne derivationes secundum Hugutium.

Inc. 'Cum nostri prothoplasti suggestiua preuaricatione humanum genus a sue dignitatis culmine quam longe deciderit.'

After a preface in this style follows a very business-like dictionary of Latin words with their derivatives, beginning with *Augeo*, and ending with *Zona*.

Hugutius or (correctly) Hugutio was bishop of Ferrara at the end of the 12th century.

In original binding, bevelled. Badly written, with corrections made all through in text and margin. Initials in red and blue.

Four leaves at beginning, rather better written, and four at end.

These eight leaves have one chapter headed, 'De arbitriis rubrica,' and another, 'De integre [*sic*] restitutione rerum,' no doubt a fragment of a Canon Law treatise.

xiv cent.

F. 23. 1. Albertus Magnus de natura locorum.

Inc. f. 9. 'De natura locorum.'

2. Albertus de Celo et Mundo.

Inc. f. 17b. 'Quoniam anima.'

ff. 35—46 are occupied by a 'Tabula super philosophiam.'

This is a kind of dictionary from A to P.

3. Albertus super logicam.

Inc. f. 47. '(D)e logica intendentibus primum considerandum est, etc.'

For Albertus Magnus, see on **F. 2.**

4. Tractatus Magistri Iohannis Domboltonii, qui diuiditur in decem partes.

Inc. f. 91, 'Plurimorum scribentium.' (Imperfect at end.)

For John Dumbleton see on **F. 6.** The work is generally in *nine* parts.

Rebound in dark red.
1. In small monastic hand. Initials not filled in.
2. In chancery hand. Initials not filled in.
3. As 1. Some initials in red.
4. As 1. No initials. Not complete.

Six leaves of much abbreviated MS. at the beginning, the matter of which, in the absence of headings of any description, it is difficult to ascertain. The first leaf is a fragment of a 'Doctrinale.' xiv cent., &c.

F. 24. Vacarii Commentarius in Iustiniani codicem.

Imperfect at beginning. *Inc.* on f. 1 (which has been noted in pencil, 'Page 78') .... erectis et eterno auxilio invocato.'

Imperfect at end. *Expl.* f. 206b. 'obiectum non potuit comprobare, quia reus. ....'

Vacarius .... lectured on the Pandects at Oxford .... about the year 1149, almost exactly as Gratian published his 'Decretum.' The fact that he taught at Oxford has been called in question, but the evidence appears sufficiently conclusive. Gervase of Canterbury, a contemporary writer, says: 'tunc leges et causidici in Angliam primo vocati sunt, quorum primus est magister Vacarius. Hic in Oxenfordia legem docuit.' Vacarius was silenced by a mandate of King Stephen, and John of Salisbury informs us that many of his own acquaintance regarded the new learning with so much animosity that they destroyed all the text-books that came within their reach. (Mullinger's Hist. of the University of Cambridge, p. 38.) cf. also Roger Bacon, Compendium Stud. Phil. c. 4. Vacarius was brought to England by Theobald, Archbishop of Canterbury, to assist in that

prelate's dispute with Henry of Blois, Bishop of Winchester (Rashdall, ii. 336.)

Rebound in white sheep. 206 leaves of work remain.
Finely written initials in plain red or blue. Marginal notes throughout.
Some entries on last fly-leaf with regard to some legal points are of no interest.

F. 25, 26, 27, 28. Lyra in sancta biblia.
25. Pars prima, a Genesi ad Nehemiam.
26. Pars secunda, in Psalterium, etc., ad Esdram.
27. Pars tertia, in Prophetas.
28. Pars quarta, in Novum Testamentum.

The full title is 'Postillae Perpetuae, sive brevia Commentaria in universa Biblia.' It may be said to mark the first beginnings of a school of natural exegesis: for, though recognizing the doctrine of a fourfold sense, Lyra explicitly maintained, and sought to give effect to the principle that the foundation of every mystical exposition must first be firmly laid by ascertaining the literal meaning. His qualities as an interpreter of Scripture included besides comparative freedom from dogmatic prepossession, a good knowledge of Hebrew, and a fair acquaintance with Greek. Luther was acquainted with his commentaries, and it is through the influence of Rashi upon Lyra that so many traces of the exegesis of that rabbi are found in Luther's writings. Hence the oft-quoted saying, 'Si Lyra non lyrasset, Lutherus non saltasset.'

He lived about 1270—1340. ('Lyra,' in Encyc. Brit.)

All rebound in cloth boards, leather back.
25. The top damaged by damp. Initials in red and blue.
Words underlined in red. A fine initial in red, blue, green, and gold, between Nehemiah and Esther.
26. Fine initial at beginning in red, blue, and gold.
End leaves somewhat eaten by large boring worm.
27. Inside first fly-leaf:—
'Istum librum procuravit frater Iohannes Grene[1], doctor theologie ecclesie cathedralis beate marie Wygorniensis ad communem utilitatem claustralium anno domini millesimo ccc octogesimo vi.'
List of books underneath. Fine initial at beginning in red, blue, and gold. The year mentioned (1386) was about the date of the completion of the new cloisters.
28. Inside of first fly-leaf cut off.
Fine initial at beginning in red, blue, and gold.
A prayer on last fly-leaf.
All four volumes in same style throughout. xiv cent.

[1] John Grene was Prior 1388—95.

F. 29. Azonis commentaria in novem libros codicis.

The prologue states that these commentaries were written out from memory by Alexander de S. Aegidio.

Inc. '(I)ustiniane sanctionis thesaurarium.'

Azo, 'whose surname is sometimes written Azzo and Azzolenus, and who is sometimes described as Azo Soldanus, from the surname of his father' (Enc. Brit.), was one of the famous Four Doctors of Bologna.

'The works of these men (Rogerius, Placentinus, Azo, and Hugolinus) are perhaps the only production of mediæval learning to which the modern professor of any science whatever may turn, not merely for the sake of their historical interest, not merely in the hope of finding ideas of a suggestive value, but with some possibilities of finding the solution of the doubts, difficulties, and problems which still beset the modern student.' (Rashdall, i. 255.)

Rebound in dark red. Large margins. Annotated throughout. Rubricated, but no initials. Last leaf filled in by another hand.

A document very illegible on last fly-leaf, and on the reverse some notes of debts, one with a date 1284, 'the Sunday after St. Nicholas.'

F. 30. Egesippus de bello Iudaico.

(Imperfect) *Inc.* 'Amicitiam federauisset.'

Expl. 'prius ignis consumpsit.'

This Egesippus or Hegesippus is not the ecclesiastical writer of the 2nd century, but a writer of the 4th century who plagiarized Josephus, insomuch that his works contain little that is not found in the works of that writer.

At the end of the volume are two briefs.

(1.) 'Adrianus episcopus seruus seruorum dei venerabili fratri T. Cant., archiepiscopo apostolice sedis legato,' &c. Data Rome apud S. Petrum pr. Nonas Febr.

(2.) 'Adrianus episcopus,' etc., venerabilibus patribus Rogerio Eboracensi archiepiscopo et uniuersis episcopis,' etc. . . . . Cum uniuersalis ecclesie regimen licet non suffragantibus meritis,' etc. Dat. Rome apud Sanctum Petrum viii Kal. Marcii.

These two documents are printed from this MS. in full in 'The English Historical Review' for Oct., 1902.

In the first, the Pope on 4 Feb., 1155, addresses Archbishop Theobald as legate; in the second, dated eighteen days later, he informs the Archbishop of York (Roger of Pont l'Evêque) and the people of the English provinces generally, that he has appointed Theobald

to the office which he had enjoyed under Eugenius III. and Anastasius IV. This letter is of interest as supplying the only known documentary evidence of Theobald's appointment as legate.

In old white-skin cover with strap. Title on back 'Egesippus.' Work imperfect. No initials. Paragraphs in red.

On covers two fragments of an uncial MS. (cent. vii) of Jerome on St. Matthew, containing a great part of Chapter XXIV. 20 and 21 lines (pages cut). Text in red, interlined with comment in black: the first legible portion of the text is v. 3. 'Sedente autem eo super montem,' etc., and the last, v. 28. 'Ubicumque fuerit corpus, illuc congregabuntur aquilæ:' but some part of the commentary is upon Chapter XXIII. xiii cent.

F. 31. 1. Summa magistri Willielmi Autissiodorensis (William of Auxerre).

Inc. Lib. 1. 'Fides est substantia rerum sperandarum.'

2. Raymundus in decretales.

Inc. f. 276. 'Gregorius episcopus seruus seruorum,' etc.

Imperfect at end.

Rebound in white, and repaired.
Tabula at beginning in Chancery hand. Numbers in red.
Fine initial 'F' at beginning of work in red and blue. Rubricated throughout.

F. 32. 1. S. Augustinus de verbis domini (p. 1).

Inc. 'Solet multos movere,' etc.

(p. 1. The *pages*, not the leaves, of this volume are numbered, in the hand of the scribe.)

2. Idem de verbis apostoli (p. 106).
Inc. 'Ad apostolicam lectionem aures et animam.'
3. Idem de baptismo parvulorum (p. 128).
Inc. 'Quamvis in mediis et magnis.'
4. Eiusdem epistola ad Marcellinum (p. 154).
Inc. 'De questionibus, quas mihi proposueras.'
(From de pecc. meritis, lib. iii.)
5. Liber de patientia (p. 158).
Inc. 'Virtus animi que patientia dicitur.'
6. Anselmus de beatitudine celestis patrie (p. 173).
Inc. 'Multi homines quibus nonnunquam.'
7. Sermo de Assumptione B. Virginis (Anselmi) (p. 178).
Inc. 'Quid ad gloriosam Virginem dei genetricem.'
8. Dionysius Areopagita de Hierarchia angelica (p. 179).
Inc. Prol. Iohannis Saraceni 'Quoniam prudentie.'

Inc. 'Omne datum bonum et omne donum perfectum.'

9. Idem de hierarchia ecclesiastica (p. 194).

Inc. Prol. Ioh. Saraceni 'post translationem.'

Inc. 'Quod nostra quidem ierarchia.'

10. Idem de divinis nominibus (p. 212).

Inc. Prol. Ioh. Saraceni 'Memor hospicii.'

Inc. 'Nunc autem o beate.'

11. Dionysius Areopagita de mystica theologia (p. 237).

Inc. Prol. Ioh. Saraceni, 'Ante mysticam theologiam.'

Inc. 'Trinitas supersubstantialis.'

12. Eiusdem epistole diverse (p. 239).

Inc. 'Tenebre occultantur lumine.'

13. Tractatus de fide et legibus 'secundum Parisiensem' (p. 246).

Inc. 'In ordine.'

14. De virtutibus et vitiis (Petri Cantoris ?) (p. 363).

Inc. 'Postquam iam claruit.'

15. S. Augustinus in sermonem super montem (p. 451).

Inc. 'Sermonem quem locutus est.'

16. Libri confessionum (Augustini) (p. 492).

Rebound in white.

Tabula on first fly-leaf. Initials in red. Annotated throughout and rubricated in places.

F. 33. Historia Scholastica Veteris et Novi Testamenti. (Petri Comestoris.)

Inc. 'Imperatorie maiestatis.'

Expl. 'in catacumbis.'

See notes on **F. 1.**

Rebound in white. First fly-leaf torn. On second an inscription partly erased, containing an anathema upon any one who should steal the book, &c. Broad margins. Rubricated. Initials in red and blue.

On last fly-leaf: 'Hunc librum dedit Robertus de Lamhethe de busemere quem qui abstulerit vel aliquo modo alienaverit anatema sit.'

Underneath in ink (15 cent. ?) :—

'Thys ys Dan Tomas Compton boke the eldur, an̄ heyd Mastur of Chapell.'

The Magister Capellae at Worcester no doubt had the charge of teaching the novices.

On last fly-leaf but one a curious note relating to a vision vouchsafed to Margaret Edelard and others at Canterbury, 'on the xxiv day of Aprill the yere of our Lord M. CCCC. LI.'

On last fly-leaf a memorandum, and on reverse a seal tricked in ink, representing 3 sluices, with motto, 'Transit Gurges Aquarum.'

F. 34. 1. Definitiones nominum.

Inc. '*Abyssus* est aqua,' etc.

2. Interpretatio vocum hebraicarum.

Inc. f. 35b. '*Aaz:* apprehendens,' etc.

Expl. (*imperf.*) '*Thimnatha:* vectans exploratores.'

In old white skin binding.

Two good leaves of music at beginning, 'Virgo regalis fidei merito,' ending, 'Nos frui gloria.' Two more bound in as ff. 14, 15. Initials in red and blue.

F. 35. Swyneshed de motu locali et aliis physicis.

Inc. f. 3. 'Hic incipiunt quedam regule.'

Expl. f. 124 (illegible).

Rebound in white skin. Paper. Two leaves at beginning and two at end on vellum of a law treatise, well illuminated with red and blue initials. xv cent.

F. 36. Sermones Guiberti de Tornaco ordinis fratrum Minorum.

Inc. 'Executis inspirante domino.'

Expl. 'de fortuitis; iste de suo.'

In old rough white skin. Clasp gone. Some notes inside cover, and two leaves of an older writing pasted in beginning and end. No initials. Cover rather worm-eaten.

On last leaf: 'Richardus Hallowe habet librum sermonum fratris Guiberti de Thornaco qui sic incipit "executis."'

Inside last cover a fragment of music, 'quibus regem seculi morte tam deposita.'

F. 37. Historia Scolastica (Petri Comestoris).

Complete as **F. 33.**

See notes on **F. 1.**

In old white skin binding. Inside covers two sheets of MS. music.

Inc. 'Et in terra pax hominibus,' etc., and 'Regina regnans regio palacio,' etc.

Well written. Initials red and blue. At the end of the work:—

'Liber Sancte Marie Wygorn' per fratres Thomas de Seggesber' & Johannem de Wyke.'

On 7 Ides December, 1299, Henry de Newyntone was appointed proctor for the books and other things possessed by Thomas de Seggesbure 'commonachus noster,' who 'habens de pitancia nostra viginti libras anni preteriti xv Kal. Oct.' started for Rome on the occasion of the appointment of a new Prior in 1296, and died at the Roman court, 8 Kal. Oct., 1299. He was buried with the Dominicans at Anagni. (*Annales Monastici.*)

John de Wyke was Prior in 1301. (Sede Vac. Reg. 42 and 107.) xiii cent.

F. 38. 1. Summa Parisiensis de virtutibus et vitiis.

2. Summa cuiusdam Iohannis de Abstinentia, Baptismo, etc.

Inc. f. 155^b, ends f. 216^b. 'Explicit ista parva summula.'

3. Speculum iuniorum.

Inc. f. 216^b. 'In nomine patris,' etc. 'Incipit speculum iuniorum de diversis libris sanctorum et philosophorum necnon et scriptis et summulis magistrorum extractum, quod ideo hoc nomen sortitum est quia,' etc. 'Distinguitur autem hoc speculum in v libros.'

4. Summa de dispensationibus Episcoporum, Abbatum, etc.

Inc. f. 272^b. 'Attendens ego Bonaguida de Arecia licet insufficiens canonici juris professor, etc.'

5. Liber Provincialis, i.e. Catalogus Provinciarum et Episcoporum sub Romano Pontifice.

Inc. f. 274^b. 'In civitate Romana sunt V ecclesie,' etc.

6. Concordantie auctoritatum bibliothece.

Inc. f. 280.

7. Proverbia Senece secundum alphabetum.

Inc. f. 301^b. 'Alienum est omne quod optando evenit,' etc.

8. A work thus entitled :—

Inc. f. 304. 'Casus legum, scilicet det[erminationes ?] qui suffragia monachorum dicuntur.'

Rebound in dark red and repaired.

A large volume, all in one hand, and not very well written. Rubricated, and initials in red and blue.

F. 39. Questiones magistri Iohannis Scoti super libros secundum et tertium sententiarum.

Inc. 'Circa creationem.'

An odd leaf, beginning 'Vtrum hominum' before this is bound in out of place.

Rebound in white. Old title on projecting slip. No initials.

Some notes at end obliterated, and some legible.

A document on last leaf beginning, 'Dicitur quod.'

On last fly-leaf, 'Liber doctoris Izack et' (torn) . . . . . , the purport of the inscription, as far as can be made out, being that Thomas Jolyffe was to have the book for his life, and after his death it was to go to the monastery.

Underneath : 'Iste est liber monasterii beate Marie Virginis ecclesie Wygorn' teste magistro Thoma Jolyffe quem habuit de doctore Izack monacho eiusdem monasterii.' xiv cent.

F. 40. Secunda pars libri completi artis medicine qui dicitur 'Regalis dispositio' Haly filii Abbas ex arabico in

Latinum versa, per Stephanum Philosophie discipulum, A.D. 1127. (Stephen of Antioch.)

Inc. Prol. 'Prima huius operis.'

Haly, i.e. Ali ibn el Abbas (ob. 994) wrote a medical text-book, known as the Royal Book, which was the standard authority among the Arabs up to the time of Avicenna, and was more than once translated into Latin and printed.

cf. Wustenfeld, Geschichte der arabischen Aerzte und Naturforscher, Gottingen, 1840. Lucien Leclerc, Histoire de la Médicine Arabe. Paris, 1876. 2 vols.

In old rough skin cover. Some leaves and initials cut out. Small initials in red, green, and blue. xiii cent.

F. 41. Anselmi opera, scilicet :—

1. De casu diaboli.
2. De conceptu virginali.
3. Monologium.
4. Prosologium.
5. Contra insipientem.
6. Cur deus homo. libri 2.
7. De concordia Prescientie, Predestinationis et Gratie cum libero arbitrio.
8. De libero arbitrio.
9. De Incarnatione Verbi.
10. De veritate.
11. De processione Spiritus sancti.
12. De similitudinibus.
13. De Grammatica.
14. Questiones Anselmi.
15. Disputatio inter Christianum et Gentilem.
16. De septem beatitudinibus.
17. De beata vita et felicitate iustorum.
18. Sermo super 'Introiuit Iesus in quoddam castellum.'
19. De conceptione virginis.
20. De excellentia virginis.
21. Quedam epistole. Meditationes.
22. De antichristo.
23. De azymo et fermento.
24. De sacrificio grecorum.

25. De sacramentis.

26. De ortu et progressu salvatoris.

27. De malo.

Anselm, sometime Archbishop of Canterbury, was born in 1033, and died in 1109. See Church's 'S. Anselm.' Mohler's Anselm, Trans., 1842, &c.

Rebound in white skin and repaired.

Inside first fly-leaf, 'lib. Wygorn.,' and underneath a short inscription with date A.D. M CCCC XLIII.

A further inscription inside second fly-leaf, and a page of notes on third fly-leaf.

Tabula inside fourth fly-leaf. Rubricated. Initials red and blue.

A good many faded notes on last fly-leaf. xv cent.

F. 42. 1. Octo libri physicorum Aristotelis ad mentem Alberti.

Inc. f. 1. 'Intentio nostra in scientia naturali.'

Expl. f. 168. ... 'secundum quod placuerit eis.'

2. Aristotelis libri physicorum.

Imperfect. *Inc.* f. 169, about the middle of book i.

Expl. f. 208, 'in corruptibile et nullam habens magnitudinem.'

3. Aristotelis libri duo de generatione et corruptione.

Inc. f. 209. 'De generatione et corruptione.'

Expl. f. 217. 'Contingit non esse corruptibilis.'

4. Aristotelis liber de somno et vigilia.

Inc. f. 218. 'De sompno et vigilia.'

5. Aristotelis metaphysica secundum veterem translationem cum commentario.

Inc. f. 225. 'Consideratio quidem.'

Expl. (Gloss) f. 296b. 'secundum quod est agens motum et finis. Finito libro redditur gratia Christo. Amen.

The 'vetus translatio' is not that which is now known by that title, but the older version, of which the first part of **F. 4** is a copy.

In old covers of rough white skin with clasp. Albertus has good red and blue initials and rubrics.

In the Aristotle part of the book, beginning f. 169, the initials are not filled in throughout, and the text is accompanied by a commentary.

(1). xiv. cent. (2). xiii. cent.

F. 43. Kilwardby in sententias.

Inc. After *tabula*, f. 18, 'Sapientia edificavit.'

Bk. ii. begins on f. 49. Bk. iii. f. 91. Bk. iv. f. 146.

Robert Kilwardby, Archbishop of Canterbury, 1272—78.

Newly-bound in white leather. On fly-leaf, 'Liber ecclesie Cathedralis Wygornie in custodia magistri Thome Woodbury.'

Bound in at beginning a fragment of an old service-book, containing Collects for St. Mary of Egypt and St. Ambrose.

Also some accounts, partly relating to law expenses as:—'Willelmo Bedell et Willelmo Graye pro vadiis suis extra curiam utroque (sic) ad ii[d].'

At the end a little book of music containing a 'sanctus.'

F. 44. Summa theologica Guilelmi Autissiodorensis.

Inc. (as **F. 31**). 'Fides est,' etc.

Bk. iv. is called Liber de Sacramentis.

Inc. 'Dicto de preceptis et iudiciis.'

Expl. (imperfect) with words 'ergo magis purgant reum.'

In old white rough skin with clasp. Title on last cover.
'Capitula' entered inside first cover. Red and blue initials.
Annotated throughout. xiii cent.

F. 45. Legenda sanctorum per fratrem Iacobum natione Ianuensem ordinis predicatorum.

Inc. Prol. 'Universum tempus presentis vite.'

The 'Golden Legend' of James de Voragine was one of the most popular religious works of the Middle Ages. It is a collection of the legendary lives of the greater saints of the mediæval Church. The preface divides the ecclesiastical year into four periods corresponding to the various epochs of the world's history; a time of deviation, of renovation, of reconciliation, and of pilgrimage.

James 'de Voragine,' or 'Januensis,' lived 1230—1298, and was sometime Archbishop of Genoa.

The saints comprised in this copy are the same as those in the printed editions, as far as the chapter 'de dedicatione templi,' but without the supplementary lives which follow. It may be noted that some additional saints, e.g. SS. Felicissimus and Agapitus and St. Tiburchius, which are in the index, have no legends in the work.

In old white skin binding. Boards bevelled. Inside first fly-leaf, 'Liber ecclesie cathedralis beate Marie Wygorn' quem' (unfinished).

Outside last fly-leaf but one, 'Iste liber constat domino Rogero Leyntall.' Notes of some payments below.

Covers rather torn and ragged.

F. 46. Magister sententiarum (Petrus Lombardus).

See on **F. 2.**

Rebound in white and repaired. Marginal notes all through. On a fly-leaf, 'Liber sententiarum magistri Petri Lumbardi de communitate ecclesie beate Marie Wygorn.'.

Very well written. Red and blue initials. Last leaves rather worm-eaten.

F. 47. Psalterium glossatum.

Imperfect. *Inc.* 'figurari intellexit' (part of preface).

1st rubric, 'Incipit liber psalmorum,' then 'Beatus vir qui,' etc. (1st Psalm).

Last verse ends, 'omnis spiritus laudet dominum.'

Gloss follows.

In original brown leather, a good deal torn. Back gone. Covers worm-eaten. Very wide margins and well written. Red and blue initials.

F. 48. 1. Vita S. Pauli heremitae (Hieronymi).

Inc. Quidam enim altius repetentes [1].'

Jerome's Life of S. Paul was written during his stay in Egypt. It is said to be an imaginary tale embodying the facts of the monkish life around him, *circa* 374-5, and is printed in Acta Sanctorum Boll., Jan., Vol. I. p. 604, and in Migne Patr. Lat. xxiii. 105. There is another life written in Greek, of which a translation is given at p. 603 of the same vol. of Acta Sanctorum.

2. Vita S. Antonii ab Evagrio scripta et ab Hieronymo latine versa.

Inc. Prol., f. 5^b. 'Presbiter Evagrius Innocentio,' etc., then 'Igitur Antonius nobilibus,' etc.

Expl. 'Corruptionis artifices.'

This appears as 'Vita B. Antonii Abbatis auctore S^to^ Athanasio Ep. Alexandrino,' in Migne Patrologia lxxiii. 127.

3. Vita S. Hilarionis.

Inc. Prol., f. 35^b. 'Scripturus vitam b. Hilarionis.'

Then 'Hylarion ortus vico,' etc.

Expl. f. 486. 'illum locum dilexerat.' Then (in red) 'explicit vita beati Hylarionis, narratio S. Hieronymi presbyteri, quam ipse de Hierosolimis pergens in Aegyptum vidit.'

4. Rufini historia monachorum.

Inc. f. 49. In nomine dei summi incipit vita patrum. Benedictus Deus qui vult omnes homines, etc.

[1] The upper half of f. 1. is cut away, doubtless for the sake of an illumination. The first sentence (with the title) is therefore wanting. It runs 'Inter multos saepe dubitatum est a quo potissimum monachorum heremus habitari coepta sit.'

The work of Rufinus ends on f. 106b with this colophon 'Petronius bon[on]iensis italiae episcopus uir sanctae uitae et monachorum studiis ab adolescentia exercitatus scripsisse putatur uitas monachorum:' to whith an indignant note has been added that Jerome was the true author.

5. Several stories follow, all of which may be found in the collection popularly known as 'Hieronymus in vitas patrum.'

Inc. f. 107. 'Interrogauit quidam abbatem Antonium,' etc.

Expl. f. 166. 'et continuo adhaessit ei spiritus.'

cf. E. C. Britten, Hist. Langiaca, in Texts and Studies.

On the back of the last leaf is written in another but nearly contemporary hand a part of the story of Thais from the same collection, 'Fuit quaedam meretrix nomine Thais,' etc. cf. Legenda Aurea Jacobi de Voragine. Ed. Graesse, 1846, p. 677.

In white skin binding nailed on boards. Covers worm-eaten.
Title on back. Few initials. Well written.
At beginning four leaves, and at end two, in hand of early fifteenth century, containing a commentary on Leviticus, xix.—xxi. x and xi cent.

F. 49. Glossa super omnes Pauli epistolas.

Inc. f. 3 (*Prol.*) 'Sicut prophete post legem; sic et apostoli post euangelium.'

Ends (imperfect) with comment on Heb. xiii. 11.

Rebound in white. No initials.
Two leaves of another copy of the same commentary (on Rom. viii.) bound in at the beginning[1].

F. 50. 1. Questiones in quatuor libros sententiarum.

Inc. 'Dictionum alie deo conueniunt ab eterno, alie ex tempore.'

Expl. c. 347[2]. 'Vnus enim eorum non moritur.'

2. Expositio in orationem Domini.

Inc. c. 348. 'Omnia que fragilitas humana.'

Expl. c. 352. 'feruor interne dileccionis.'

In old white skin. Clasp gone. Covers worm-eaten. Four leaves of another treatise bound at beginning and one at end.
On two last leaves a number of monastery accounts and receipts entered, &c.
xiii cent.

[1] This had led some one to write as the title of the book 'Glose super epistolas pauli *ab octauo capitulo epistole ad Romanos* usque ad finem' (in hand of xv cent.).

[2] The *columns* of this volume are numbered by the original scribe, not the *leaves* or *pages*.

F. 51. 1. Exceptiones (i.e. *extracts*) xxiii. auctorum.

2. Concordantia. Apparently a subject index to the foregoing collection.

In old white skin binding. Clasp gone.

On first page tabula, and at the top, 'Liber ecclesie Cathedralis beate Marie Wyg'. Good red and blue initials.

Rubricated. Title on back cover. xiv cent.

F. 52. Commentarius Anonymi in Ecclesiasticum.

Inc. 'Sapientia edificauit sibi.'

Inc. Com. cap. i, 'Librum Ihu, ecce alius prologus quem fecit Rabanus expositor hujus libri.' (Rabanus Maurus.)

Inc. cap. vii. (after a blank). 'Illa pars ignem ardentem extinguit.'

In old rough white skin, rather torn, especially on back cover. In more than one hand.

At the beginning six leaves, and at end six, of another treatise, with plain blue and red initials. xiii cent. ?

No initials to main treatise. xiv cent.

F. 53. Libri quattuor sententiarum (Petri Lombardi).

Inc. 'Cupientes aliquid de penuria.'

Imperfect at end.

In old rough white skin. Title written on back. Oak boards, slightly damaged by worms. A fine MS.

Large initials in red and blue. Annotated.

Two leaves cut out at end and clasp gone. xiv cent.

F. 54. Questiones theologice iuxta methodum magistri sententiarum.

Inc. 'Invisibilia dei a creatura mundi.'

Ehrle says, 'Summa Theologica Petri Pictaviensis.'

In old white skin binding. Clasp gone. In different style to most of this period, both as regards red and blue initials and writing. In very good condition.

xiv cent.

F. 55. Moralia super Job, ad cap. 37.

Inc. Comm. f. 8^b. 'Vir erat in terra Hus.'

These are not the Moralia Gregorii Magni, but may be some modification of them.

In old white skin, back split. Clasps nearly gone. Boards bevelled. Not well written.

Some notes in a more running hand on last fly-leaf but one.

An inscription, with date, erased from last fly-leaf. xiv cent.

F. 56. 1. Godefridi de Fontibus Cancellarii Parisiensis quodlibeta.

Inc. 'Querebantur circa Deum.'

Expl. f. 96b. *Tabula* follows.

2. Anonymi lectura in 1, 2, and 3 libb. Sententiarum.

Inc. f. 100.

3. Questiones et Articuli Stephani episcopi Parisiensis super sententiis magistri[1].

Inc. fol. 196. *Expl.* f. 199.

4. Questiones super evangelium Iohannis.

Inc. f. 202.

5. Thome de Baliaco quodlibeta.

Inc. f. 239. Circa deum nichil fuit quesitum.

6. Anonymi quodlibeta.

Inc. f. 270. 'Varia querebantur circa deum.'

Rebound in white skin. Very closely written. Some notes in Chancery hand on fly-leaves. Annotated throughout.

No initials. Tabula and seven pages of notes at end.

Last fly-leaf but one half cut out. Inscription on last fly-leaf partly erased and written over. xv cent.

F. 57. 1. Damascenus de fide orthodoxa.

Inc. f. 4. 'Deum nemo vidit unquam.'

2. (i) Dionysius de hierarchia angelica.

Inc. Prol. f. 32. 'Cum vilibus magni Dionysii.'

Inc. 'Omne bonum datum.'

(ii) Dionysius de hierarchia ecclesiastica.

Inc. f. 40. 'O Timothee quoniam pluribus.'

3. Dionysius de divinis nominibus.

Inc. f. 48. 'Continentia primi capituli.'

4. Dionysius de mystica theologia.

Inc. f. 60. 'Trinitas supersubstantialis.'

5. S. Augustinus de xii abusivis (Pseudo-Augustinus).

Inc. f. 68. 'Primo si sine operibus bonis.'

6. Bede versiculi de die iudicii.

Inc. f. 70. 'Inter florigeras.'

7. Augustini libri duo retractationum.

[1] Certain articles extracted from P. Lombard's Sentences were formally condemned by Bishop Stephen of Paris on *Laetare* Sunday, 1277. They generally appear in the printed edd. of tbe Sentences.

Inc. f. 71. 'Iam diu facere.'

8. Augustini et Quoduultdeus diaconi epistole.

Inc. f. 86. 'Domino merito venerabili.'

9. Eiusdem liber de heresibus.

Inc. f. 87. 'Quod petis sepissime.'

10. Vita Augustini per Possidium Africe episcopum.

Inc. f. 94. 'Inspirante rerum.'

11. Sermo Augustini de oratione dominica.

Inc. f. 101. 'Symbolum reddidistis.'

12. Sermo eiusdem de incarnatione dominica.

Inc. f. 103. 'Legimus sanctum Moysen populo precepta.'

13. Augustinus de doctrina Christiana.

Inc. f. 104. 'Sunt precepta quedam.'

14. Augustini Enchiridion.

Inc. f. 129. 'De eruditione et dilectione Laurentii.'

15. Ambrosius de bono mortis.

Inc. f. 141^b. 'Quoniam superiori libro.'

16. Augustinus de immortalitate anime.

Inc. f. 146^b. 'Si alicubi est.'

17. Idem de sancta virginitate.

Inc. f. 149^b. 'Librum de bono coniugali.'

18. Questiones Orosii et responsiones Augustini.

Inc. f. 156. 'Licet multi.'

19. Augustinus de definitionibus fidei.

Inc. f. 161^b. 'Credimus unum esse deum.'

20. Idem de duabus animabus.

Inc. f. 164. 'Opitulante domini misericordia.'

21. Idem de magistro.

Inc. f. 168^b. 'Quid tibi videmur.'

22. Tractatus ignoti auctoris de potentia.

Inc. f. 174. 'Potentia quedam habet objectum summum.

23. Expositio in illud 'Quasi Cedrus exaltata sum in Libano.'

Inc. f. 177^b. 'Multiplices proprietates sunt.'

24. Augustinus de innocentia.

Inc. f. 184^b. 'Innocentia vera est.'

25. Idem de disciplina Christianorum.

Inc. f. 192. 'Locutus est ad nos.'

26. Idem de imagine.

Inc. f. 193^b. 'Resurrectio et clarificatio.'

27. Idem de mirabilibus Veteris et Novi Testamenti.
Inc. f. 194^{b}. 'Beatissimi dum adhuc viveret.'
28. Idem de bono coniugali.
Inc. f. 209. 'Quoniam unusquisque.'
29. Idem de bono viduitatis.
Inc. f. 214. 'Ne petitioni tue.'
30. Augustini sermones quattuor de symbolo.
a. f. 218, *Inc.* 'Accipite regulam fidei.'
b. f. 220, *Inc.* 'Sacramentorum rationem.'
c. f. 224^{b}, *Inc.* 'Sacramentum symboli.'
d. f. 227, *Inc.* 'Cum per sacramentum.'
31. Idem de timore domini.
Inc. f. 230. 'Recordamini nobiscum dilectissimi.'
32. Idem de videndo Deo.
Inc. f. 231. 'Memor debiti.'
33. Idem contra quinque hereses.
Inc. f. 238. 'Debitor sum factus.'
34. Idem de mendacio.
Inc. f. 241^{b}. 'Magna questio est de mendacio.'
35. Idem contra mendacium.
Inc. f. 247^{b}. 'Multa mihi legenda misisti.'
36. Idem de fide et operibus.
Inc. f. 253^{b}. 'Missa sunt mihi a quibusdam.'
37. Idem de vera religione.
Inc. f. 260. 'Cum omnis vite.'
38. Eiusdem Vnde malum.
Inc. f. 270. 'Dic mihi queso te utrum.'
39. Eiusdem de libero arbitrio libri duo [1].
Inc. f. 274. 'Iam si fieri potest explica mihi.'
40. Eiusdem libri duo soliloquiorum.
Inc. f. 288^{b}. 'Volventi mihi multa.'
41. Idem ad Petrum de fide Trinitatis.
Inc. f. 296. 'Epistula fili Petre tua.'
42. Idem ad Donatum de fide Trinitatis.
Inc. f. 304. 'Multum benedico dominum.'
43. (In another hand.) Ysidorus de ordine creaturarum.
Inc. f. 306^{b}. 'Universitatis dispositio bipharia ratione.'

[1] These two books are generally known as ii and iii *de libero arbitrio*, book i. being the *Vnde malum*, here treated as a separate work.

In old white skin binding over bevelled oak boards.
Clasp gone. Title on back. Three first leaves loose.
Notes on first two fly-leaves. Tabula inside first fly-leaf.
On second fly-leaf a geographical diagram with explanatory notes.
At head of first page of Damascene, 'Liber ecclesie cathedralis beate Marie Wygorn.' No initials.
Marginal notes all through, and more notes on last fly-leaf. xiii cent.

F. 58. 1. Quoddam breviarium de iure canonico ad diversas materias inveniendas compendiosum.

Inc. (Text) 'Adam habuit caritatem et iustitiam in paradiso.'

2. Incipit summa magistri Goffredi subdiaconi et capellani de trono domini pape super titulis decretalium. (Godfridus de Trano; see **F. 7, F. 17**, etc.)

'Glossarum diversitas intelligenciam textus nonnunquam obtenebrat.'

Rebound in white. Annotated Tabula in later hand on first fly-leaf. Good red and blue initials. At end three pages of comments on the last treatise (?).
Two papal briefs of Innocent V.
'Innocentius episcopus servus servorum dei dilecti filio priori de Worksop Ebor dioc., &c. Quoniam nobis dilecti fil. abbas et conventus de Hales Premonstratens ordinis Wygorn' dioc.' . . . . Dat. Lateran viij Kal April Pont' nostri anno primo.'
The second is neither addressed nor dated, but is a decree to enforce the promotion of fit persons to ecclesiastical benefices. A reference in it to 'our predecessor Alexander IV.' taken with the date shews that the Pope was Innocent V., whose short pontificate was Jan.—June, 1276.

F. 59. Decretales cum glossa.

Inc. Prol., 'Gregorius episcopus servus servorum.'

In old leather binding, edges overlapping. Two clasps both gone. Covers much worm-eaten. Many notes both sides of second fly-leaf. Short prologue and tabula inside second fly-leaf. Another tabula on third fly-leaf, and some writing in a later hand. Titles and initials throughout in red and blue. Margins much annotated.
On last fly-leaf but two a note in large irregular hand, apparently recording a transaction with regard to a suit of vestments.
Two last fly-leaves apparently a discarded copy of part of same work, or a part of the book, bound in upside down.
On second leaf after the end of the book the words, 'Dat. belli Salop A°. do. M CCCC^{mo}iii,' a note of the battle of Shrewsbury, 1403.
A great many scribblings of all kinds on last cover, one a rough drawing of a man with tonsure in albe and chasuble.

F. 60. 1. Quodlibeta doctoris subtilis (Duns Scoti).

Inc. 'Cuncte res difficiles.'

2. Eiusdem questiones super tertium librum sententiarum.

Inc. 'Circa incarnationem quero.'

f. 106. Explicit tertius liber subtilis fratris Johannis Scoti magistri parysiensis.

3. (?) Eiusdem (or Bonaventurae?) super quartum librum sententiarum.

Incomplete at both ends.

Inc. 'non possit in virtute dei.'

John Duns Scotus, born 1265 or 1275, known as Doctor Subtilis. He was a Franciscan, and the opponent of Thomas Aquinas, a Dominican, chiefly on the subject of the Immaculate Conception. The work on the third and fourth books of the Sentences is among the most important of his writings.

Bonaventura, otherwise John of Fidenza, born 1221. Died after 1274. Canonized in 1482 by Sixtus IV. Known as Doctor Seraphicus. His Commentary on Lombard's 'Sentences' was celebrated among mediæval theologians as being incomparably the best exposition of the third part. A good complete edition of his works is that of Lyons, 1668, in 7 vols.

Rebound in white. Tabula on second leaf. xiv cent.

F. 61. Collection of grammatical works.

1. Hieronymi liber de exposicionibus vocabulorum que inueniuntur in biblia.

Inc. Epistola, 'Cum animadverterem.'

2. Britonis vocabularius.

Inc. f. 64. 'Difficiles studio partes.'

Expl. f. 154. For William Brito, the grammarian, cf. **F. 13.**

3. Summula cantoris Parisiensis de tropicis locutionibus.

Inc. f. 154b. 'Videmus nunc.'

Expl. f. 168b. 'Memores estote uxoris Loht.'

4. Tropi magistri W(illelmi) de Monte.

Inc. f. 169. 'Dei dona dispensamus pulsantibus.'

Expl. f. 180. 'Conversionis et transposicionis.'

William de Monte died as Chancellor of Lincoln in 1213, and was the master of Giraldus Cambrensis.

5. Summa magistri Ricardi de Hanbury. (Grammar.)

Inc. f. 180b. 'Partes orationis quot sunt?' Octo.
Que? Nomen, prenomen, verbum,' &c., &c.

6. Questiones difficiles de constructione partium et earum accidentibus.

Inc. f. 239^{b}. 'Quoniam scientie thesaurus.'

Expl. f. 280, followed by two more pages of grammatical rules, &c. f. 281^{b}. 'Explicit tractatus Ric. Hambury nobilis oratoris.'

In old white leather. Two clasps, both gone. Binding ragged.

ff. 173-7 loose. A great many monastic accounts, notes, and debts, of about the middle of the fourteenth century, entered on fly-leaves. Also a great many scribblings, among which, on last fly-leaf but two: 'Titulus ecclesie cathedralis beate Marie Wigornie ordinis sancti benedicti.'

On last fly-leaf but one the verb 'to love' conjugated all through in Old English.

Rubricated, and a few red and blue initials.

F. 62. Summa Confessorum edita a fratre lectoris (*sic*) ordinis predicatorum.

Inc. 'Quoniam inter ecclesiasticas causas symonica heresis primum optinet locum.'

Expl. 'nititur voluntatem'; followed by 'Prologus tabule' and tabula of 24 leaves.

Johannes Lector of Freyburg. This work was several times printed, both in Latin and German.

Rough white leather. Cover nearly gone, and much eaten by worms. Red and blue initials. Annotated in places. Inside first fly-leaf a document beginning:—'Universis pateat per presentes quod ego Henricus ffouke monachus et penitentiarius ecclesie cathedralis Wigorniensis vicem gerens ad tempus domini episcopi,' &c.

He writes as Vicar-general in spirituals (to Bishop Hemenhale) on the day of the Annunciation, 1338. The purport is to declare that J. de Leyntwardine, clerk, has been fully absolved from the guilt of a homicide which he had accidentally committed.

On second fly-leaf: 'Liber ecclesie Marie Wygornie per fratrem Henricum Fouke monachum loci eiusdem quem emit de magistro Ricardo de Bromwych quondam priori bergeveneie (Prior of Abergavenny) pro xx solidis.

Title on last cover, 'Summa confessionum edita a fratre lectore.' xiv cent.

F. 63. Liber ethicorum Aristotelis.

Inc. 'Omnis ars et omnis doctrina.'

Expl. 'Principia.'

In old smooth white binding. Clasp gone. Some notes inside cover. Last cover worm-eaten. Margins annotated in running hand. No initials. Two words in fancy writing at beginning. xiv or xv cent.

F. 64. Libri sententiarum II, III, IV. (Petri Lombardi.)

Incipit, f. 9. 'Creationem rerum.' Preceded by 8 leaves of other matter, on the last of which is written in English, 'He may cume to

mi lef bute by þ^{e} watere wanne me lust slepen þanne mot i wakie (?) Wunder is þat hi liuie (?).'

Apparently a collection of charms. The remainder in Latin.

Explicit, 'ad pedes usque via duce peruenerit. Explicit liber de sacramentis ecclesie.'

As **F. 63.** Rather torn. Title on front leaf projecting. Inside cover a sheet of music with hymn beginning, 'Salve rosa florum.'

At head of first leaf a press mark? ccxxxii.

No initials to first treatise.

Two pages of another treatise in very close writing on last leaf, and inside cover.

xiii cent.

F. 65. 1. Quedam questiones.

On f. 14, 'Expositio compendiosa super Mattheum.'

2. Quedam argumenta.

3. Quidam sermones.

Apparently a simple note-book wherein propositions are discussed, amongst others, some of Wicliff (f. 22).

On f. 25^{b}, 'Determinacio magistri Treuellys,' and on f. 26, 'Determinacio Tydyshale.'

Rebound in white. On paper throughout in Chancery hand. Ink a little faded. 12 ff. missing at beginning. Also ff. 17, 18, and possibly others. Some notes on two vellum fly-leaves at end.

Good watermarks on paper. xv cent.

F. 66. 1. Porphyrii libri quinque universalium.

Inc. f. 2. 'Cum sit necessarium.'

Expl. f. 10. 'tradicionem' (Porphyrii Isagoge cap. xvii.).

2. Liber decem predicamentorum (Categoriae Aristotelis).

Inc. f. 10^{b}. 'Equivoca dicuntur.'

3. Liber περὶ ἑρμηνείας (Aristoteles de Interpretatione).

Inc. f. 24. 'Primum oportet constituere.'

4. Liber Sex predicamentorum.

Inc. 'Forma est compositioni contingens.'

5. De divisione (Aristotelis).

Inc. f. 39^{b}. 'Quam magnos studiosis.'

6. Topica Boethii.

Inc. f. 48. 'Omnis ratio disserendi.'

7. Topicorum Aristotelis libri octo.

Inc. f. 76. 'Propositum quidem negotii est.'

8. Libri elenchorum (Sophistici Elenchi).

Inc. f. 133. 'De sophisticis autem.'

9. Analytica priora.

Inc. f. 151. 'Primum oportet dicere.'

10. Analytica posteriora.

Inc. f. 199. 'Omnis doctrina.'

This is Boethius' translation of all these works. This translation was much used in the schools of the eleventh century. (See Rashdall, i. 37.) The collection above was one of the regular text-books for the Bachelor of Arts degree at Oxford in the thirteenth century.

"The 'Isagoge' of Porphyry, the words in which the writer states, without resolving, the problem of scholastic philosophy, have played, perhaps, a more momentous part in the history of thought than any other passage of equal length in all literature outside the Canonical Scriptures." (Rashdall, i. 38.) The quotation follows.

Rebound in white. First fly-leaf from another work. First initial fine, in red and blue. Coloured initials discontinued after f. 26, and resumed again on f. 133.

Caricature sketch of men at arms on ff. 67, 68.

Annotated and corrected throughout.

Inside first fly-leaf, 'Iste liber est fratris thome palmar.'

late xiii or early xiv cent

F. 67. Postille super Mattheum.

Inc. '(M)attheus. Presens prologus in tres partes diuiditur.'

Expl. 'De forma baptismi.'

In smooth white binding. Rather ragged. Clasp gone.

At beginning regular entries of accounts dated at Windsor. They seem to be the daily expenses of some one staying at Court. The most frequently recurring items are ('Butillia' (buttery), 'garderoba' (wardrobe), 'stabulum' (stable), and 'elemosina' 'alms)[1].

F. 68. 1. Libri quatuor meteorologicorum.

Inc. f. 3. 'A scientia naturali corpus mobile.'

2. Flori epitome Rerum Romanarum.

Inc. f. 159. 'Populus Romanus a rege Romulo in Cesarem Augustum.'

3. Macrobius de somnio Scipionis (Tullii Ciceronis).

Inc. f. 188^{b}. 'Cum in Africam venissem.'

4. Expositio in decem precepta per fratrem Henricum de Urmaria.

Inc. f. 235. 'Audi Israel precepta domini.'

Rebound in brown leather. On paper. On vellum fly-leaf a legal document with date 31st Oct., at the 6th hour, 1st year of Innocent VI. (1352), 'in aula

[1] A note on f. 1^{b}. 'Rmi cardinalis episcopi,' etc., suggests an increase of expenditure on the occasion of the visit of a cardinal.

habitationis venerabilis d'ni Fulconis primicerii ecclesie Metensis,' with notarial mark at end of John de S. Maximin, notary of Metz.

Paper much water-stained on lower edges. Well written and annotated. 270 ff. Curious coloured diagrams on ff. 219 and 221.

At the end, 'Explicit tabula super tractatum x preceptorum editum pro instructione simplicium a fratre Henrico de Urmaria sacre theologie professore ordinis fratrum heremitarum Sancti Augustini ad laudem dei qui sit benedictus in secula seculorum. Amen.'

Underneath, 'papirum (*sic*) ecclesie Cathedralis Wygornie per fratrem Iohannem de leminster monachum eiusdem ecclesie quod quidem papirum qui a dicta ecclesia alienaverit vel abstulerit anathema sit.'

John de Leominster, monk and precentor of Worcester Cathedral, and Commissary for the Prior, Sede Vacante, 1349-52, made sub-deacon 1375, and was a member of the Chapter at the election of John Clifford as bishop in 1401, though he no longer held office as precentor. (Sede Vac. Reg.)

F. 69. Ioannes Duns Scotus. Scriptum Parisiense in quatuor libros sententiarum.

Inc. f. 7. 'Vtrum deus.'

On f. 66 'Q[uestio] prima in librum sententiarum secundum.'

On f. 133b. 'Incipiunt questiones super tertium librum sententiarum.'

On f. 160b. 'Expliciunt questiones sententiarum date a fratre *Ihōe duns*[1] magistro in studio parisius anno domini M.CCC.III.

On f. 189. 'Super quartum librum sententiarum.'

Expl. f. 264b.

On f. 267 begins another work, presumably a 'tractatus de esse et essentia,' for

On f. 280b begins 'Secundus tractatus de esse et essentia.'

From p. 317 to end are '(?) questiones quodlibetice.'

In old white leather binding with two leather ties. Millboard covers under leather. Different hands, and much corrected. Five leaves of another treatise at beginning and five at end. f. 363 partly torn. 368 ff.

On last leaf some notes of the loan of books, which suggests that this work may once have belonged to an Oxford 'stationarius,' who used it to note his lending transactions. e.g. 'Magister Edwardus Lupton habet senecam de ira cum aliis in volumine de pampiro ryall.' xiv cent.

F. 70. Theorica Constantini Montis Cassinensis monachi: libri decem.

First leaf with beginning cut out: *Expl.* f. 111b, 'unde acutum oportet habere sensum ad intelligendum. Laus tibi, etc.'

[1] The name is inserted by a later hand in a blank space left by the original writer.

Constantine of Monte Cassino was the author of the 'Viaticum' and many other medical works.

The above was a common text-book of medicine in the universities of the Middle Ages, especially at Montpellier.

In plain oak cover, red and yellow leather back. Front cover worm-eaten and clasps gone. Title inside fly-leaf.

On 1st leaf, 'Medecinas continet hic liber. W. Jefferies,' in hand of seventeenth century. Red and blue initials. A leaf gone at beginning. Well written, but much corrected. Wide margins.

Some initials very finely illuminated with a style.

F. 71. 1. Historia Scholastica Petri Comestoris.

Inc. f. 2. 'Imperatorie maiestatis.'

2. Exodus glossatus.

Inc. f. 33. 'Hec sunt nomina filiorum.'

Expl. 'Dominus enim pugnat pro eo.'

3. Vite patrum Sancti Geronymi.

Inc. Prol. f. 57. 'Benedictus deus, qui vult omnes.' Cf. **F. 48.**

4. Sigillum Sancte Marie (Honorius of Autun).

Inc. f. 88. 'Optimo magistro librorum.'

Expl. f. 96b. 'Ad quod nos pervenire concedat, qui vivit in secula seculorum.'

A story written in here, 'De monacho religioso et de domina valde religiosa.'

5. Gregorii Magni homilie quadraginta super evangelia.

Inc. f. 97. 'Inter sacra missarum sollempnia.'

6. Quedam omelia Origenis super illud evangelium 'Cum esset desponsata mater Iesu.'

Inc. f. 147b. 'Que fuit necessitas.'

7. Due homilie Bede.

(1.) *Inc.* f. 149b. 'Nato in Bethleem Domino.'

(2.) *Inc.* f. .150. 'Quia temporalem.'

8. Bernardus super 'Missus est angelus.'

Inc. f. 150b. 'Scribere me aliquid.'

Expl. f. 156b. 'Deuotissime destinavi.'

9. Tractatus omeliarum dominicalium per estatem.

Inc. f. 157. 'In illo tempore dixit Iesus.'

10. Tractatus qui incipit 'Quid facitis,' f. 174.

Alii tractatuli sequuntur.

11. Tractatus qui incipit, 'Qui bene presunt,' f. 198.

12. Tractatus qui incipit, 'Vidi angelum fortem de celo,' f. 214b.

13. Super psalterium.

Inc. f. 216. 'Beatus vir,' Ps. i.

14. Narrationes.

Inc. f. 224. 'Sacerdotis cuiusdam filius.'

15. Tractatus in epistolas Pauli.

Inc. f. 234. 'Duo sunt in quibus.'

A leaf inserted at the end, f. 293, contains points of law.

In old white rough leather binding. Title on last cover and on back. Tabula on second fly-leaf.

First treatise 13th cent., with fine bold initials in red, not filled in on last page.

Second treatise has text in middle. Notes on side columns, 12th cent. A particularly fine 'H.'

Third treatise 13th cent. (?), first initial not filled in. Others as first treatise. Last part in much smaller hand of same date.

Fourth treatise as third.

Fifth treatise in a larger hand, as beginning of No. 3. Hand decreases in size as it continues.

Sixth and seventh as the comment in No. 2. Very close and well-written towards the end.

Bound up at the end of the volume is a letter addressed, 'Archidiaconis per Coventrensem diocesim,' by 'Alexander divina permissione eiusdem ecclesie humilis minister.'

Alexander de Stavenby succeeded to the bishopric of Coventry and Lichfield in 1224. This is a pastoral letter or charge.

F. 72. Tabula Super veterem logicam et novam. Alphabetice.

A dictionary ranging from '*Abstractum* est in genere' (f. 3) to '*Verecundia* non est uirtus' (f. 104b). The whole is followed by an index of the terms defined. *Expl.* f. 105.

In old white leather binding. Clasp gone. Two fly-leaves at the beginning contain portions of a 'Canon' or table of parallel passages of the four gospels, illuminated in blue and gold.

Initials in red and blue. Name, 'John Benet,' written on last cover. 'John Benet of Kyngtone,' a secular, was made priest in 1374.

F. 73. Quaestiones variorum.

The faded ink and crabbed writing of this volume, which besides wants many leaves, make it difficult to give a more precise description of its contents. A heading, '*de V̄libus*,' near the beginning has caused the book to be lettered on the outside as 'Porphyrii Universalia,' which it certainly is not. In one place is 'Explicit determinacio W. Lichfield.'

Rebound in brown leather. On paper, with two vellum fly-leaves at either end with many scribblings on them.

On last fly-leaf but one is a table of much interest, being an Oxford 'forma,' printed at length in the Appendix.

On reverse side a document of the time of Richard II., beginning, 'In dei nomine Amen. Ego Henricus Stapulton baccalaureus actualiter regens in theologia,' and is his sentence upon Walter Frompton, a scholar, on behalf of the venerable congregation of Regent Masters (of Oxford).

F. 74 Tractatus varii in iure civili.

1. De Ordine Iudiciorum.

Inc. 'Assiduis postulacionibus.'

[Some leaves are cut out, but this work appears to end on f. 35.]

2. Magister Nepos de Monte Albano de exceptionibus.

Inc. f. 36. 'Cum plures libelli.'

3. Cavillationes Bagaroti.

Inc. f. 44. 'Precibus et instantia.'

4. Tractatus de iudiciis.

Inc. f. 48. 'Dum omne artificium': ends (imperf.) on f. 74b. The last twenty leaves of the volume are also occupied by 'Liber secundus de iudiciis' (*Inc.* f. 171, 'Explicitis'), not in the same hand as this treatise.

5. Formule fori ecclesiastici varie, f. 75.

Rebound in brown leather. Written in several different hands. First and second fourteenth cent. Rubricated. Initials in red, not throughout.

On last fly-leaf 'Guid(onis) tractatus de iure civili.'

F. 75. 1. Bernardus de lamentatione et compassione B. Virginis.

Inc. 'Quis dabit aquam.' [Contains ff. 8—9b, the hymn 'Dulcis Iesu memoria.']

2. Anselmi meditatio ad excitandam deuotionem.

Inc. f. 10. 'Terret me tota vita mea.'

Expl. 'Terrestrium occupatione.'

3. Bernardi meditationum libellus.

Inc. f. 47. 'Multi multa sciunt, et semet ipsos nesciunt.'

4. Bernardi meditatio de miseria nostra.

Inc. f. 71b (*Prologus*). 'Postulasti a me karissime.'

5. Memoriale passionis domini ad singulas horas.

Inc. f. 94. 'Ad cenam'—'ad matutinas'—'ad laudes'—'ad primam'—'ad terciam'—'ante sextam'—'ante nonam'—'ad

vesperas'—'ad completorium,'—followed (ff. 95^b-96) by other short meditations.

6. Sermo Ioannis Eleemosynarii ad humilitatis exemplum.

Inc. f. 97. 'Fratres si considerassemus.'

7. Causa institutionis eucharistie (Willelmi Autissiodorensis).

Inc. f. 101. 'Multiplex est causa.'

8. De confessione utile documentum, etc.

Inc. f. 102^b. 'Do me totum: nichil dixi, et totum dixi.'

9 Regula Basilii episcopi.

Inc. f. 115. 'Audi fili admonitionem.'

10. De vita beati Francisci.

Inc. f. 128. 'Beatus Franciscus die quadam.'

11. Omelie beati Cesarii episcopi ad monachos.

Inc. f. 145^b. 'Dominis sanctis et in Christo desiderandis fratribus in Blagiacensi monasterio Cesarius ep's, etc.'

12. Sermo beati Augustini episcopi quod nichil sit gloria mundi.

Inc. f. 176^b. 'Apostolica lectio.'

13. Sermo Augustini de humilitate et obedientia.

Inc. f. 178. 'Nichil sic Deo placet.'

14. Sententia Novati de humilitate et obedientia.

Inc. f. 180. 'Secularibus aliter.'

15. Augustini sermo de decem chordis.'

Inc. f. 181^b. 'Dominus et deus noster.'

16. Augustini sermo de conflictu vitiorum et virtutum.

Inc. f. 196^b. 'Apostolica vox.'

17. Hieronymi epistule quedam [merely a collection of short *extracts* from the letters].

(1) Ad Elyodorum. *Inc.* f. 208. 'Nudos amat.'

(2) Ad Paulum de institutione clericorum [1]. *Inc.* f. 209^b. 'Multitudines hominum.'

(3) Ad Occianum (Oceanum) de vita clericorum. *Inc.* f. 210. 'Precipue illud.'

(4) Ad Demetriadem de virginitate. *Inc.* f. 210. 'Sic debes ieiunare.'

(5) Ad Furiam. *Inc.* f. 211. 'Sola causa pietatis.'

(6) Epitaphium Sancte Paule. *Inc.* f. 212. 'Turpe verbum.'

(7) Ad Nepotianum. *Inc.* f. 212^b. 'Hospitium tuum.'

[1] Sic MS. for 'ad Paulinum de institutione monachi.'

18. Hugonis de Sancto Victore Arra anime.

Inc. f. 213. 'Loquar in secreto anime mee.'

19. Eiusdem liber qui dicitur Claustrum anime.

Inc. f. 243. 'Ordinationem claustri.'

20. Meditatio beati Anselmi de redemptione humani generis.

Inc. f. 267. 'Anima christiana.'

21. Epistola beati Ieronimi ad Demetriadem virginem.

Inc. f. 272. 'Quotiens mihi de institutione morum.'

Expl. f. 291. 'Sic semper cum domino erimus.'

Rebound in brown leather. On first fly-leaf a large heading in fancy writing, partly erased. Date at end M.CCC octavo decimo. Underneath, 'Iste liber constat Iohanni Webley monacho et religioso viro ecclesie cathedralis beate Marie Wygornie.'

John Webley was a monk in 1433-4, at the election of Bp. Bourchier (Sede Vac. Reg.).

Written in fine large hand with good red and blue initials. Tabula on f. 292. On reverse of f. 292, some scribblings, and the following:—Robertus permissione divina prior ecclesie cathedralis beate Marie Wygornie et eiusdem loci capitulum dilecto nobis in Christo Salutem in dño sempiternam. (Robert Multon was Prior in 1469.)

xiv cent.

F. 76. Glossa ordinaria in Genesin.

Imperfect. Inc. Gen. i. 14. 'Tempora et dies et annos.'

Expl. Gen. l. 25. 'Repositus est in loculo in Egypto.'

Rebound in brown leather. No initials. With interlinear and marginal glosses throughout. xiii cent.

F. 77. Sermones fratris Guiberti de Tornaco ordinis fratrum minorum. Tabula of sermons at end. (f. 120.)

Inc. Prologus f. 1. 'Executis inspirante domino.'

Rebound in brown leather.

Inside first fly-leaf a fragment of a Bull of Boniface IX. concerning 'Robertum electum Waterforden,' and mentioning the united churches of Waterford and Lismore. The dioceses of Waterford and Lismore were united in 1363. Boniface IX. was Pope 1389—1404. The only Robert who was Bishop of the united diocese in his time was Robert Bead, 1394, to which year the Bull may be assigned, since the bishop is described as 'elect.'

Three leaves of closely written MS. follow before the text of the sermons: on the last of them is written, 'Liber s'ce Marie Wygornie per fratrem Henr. Fouke monachum loci eiusdem precium iiiis. vid. et illum habuit a domino Mortone pro quodam Iocali eburneo.'

F. 78. Codicis Iustiniani libri novem. ff. 1, 2 contain the prologue 'de novo codice faciendo.' *Inc.* 'Hec que necessario corrigenda.'

Inc. f. 4. 'Cunctos populos.'

Expl. 'Lenitatis paterne testem habeant.'

In rough white leather binding. Clasp partly gone. Not quite the usual hand. A fragment of an elaborate rubricated tabula inside first cover continued as f. 3. On f. 4 is a fine picture initial in red, blue, and gold, of Justinian giving the law to a group of kneeling subjects, the foremost of whom wears a blue robe over a red tunic

On back of f. 3 another tabula in later hand. Red and blue initials all through. Vellum very bad towards end of book. Lower margins repaired. Slightly damaged by damp.

Inside last cover a page of rough handwriting pasted in. Old title on last cover.

xiv cent.

F. 79. Quodlibeta Magistri Henrici de Gandavo.

Inc. 'Querebantur in nostra generali disputacione.'

Contains 7 books or 'disputationes,' with tabula at end.

Rebound in brown leather. On second fly-leaf, 'Hays loyaulte in toute chocez.' Fine initial on f. 3 in red, blue, and gold, filled in with style. Written above is 'liber monasterii Wygornie.' Other initials in blue and red. Corrected and annotated. On first fly-leaf, 'Liber fratris Ricardi de Bromwych monachi Wygorniensis,' etc. (a good deal obliterated.) The following curious line at beginning of text, 'Presens huic operi sit gra[cia] neupmatis (πνεύματος) almi.'

F. 80. 1. Gesta Romanorum.

Inc. 'Anselmus in ciuitate romana.'

This is an entirely different collection from that of the printed 'Gesta,' and is probably the 'Anglo-Latin' collection which has been attributed to John Bromyard (temp. Ric. II.)[1].

2. Liber Senece de remediis fortuitorum ad Gallionem.

Inc. f. 67. 'Licet cunctorum.'

Expl. f. 69. 'uides autem, quam rara domi sit ista felicitas. [Vale in omnipotenti deo.]'

The body of this little treatise is probably a genuine work of Seneca; but the letter with which it begins, and the words, enclosed in brackets above, with which it ends, are evidently spurious.

3. 'Metaphora creaturarum.'

Inc. f. 69. 'In prelibatis presumentes.'

Expl. f. 72^b. 'Explicit tractatus de 7 viciis capitalibus perutilis cuilibet intuenti, et intitulatur creaturarum methafora.'

4. Tractatus de nuptiis spiritualibus.

Inc. (epistola) f. 73. 'Flagitastis fratres karissimi.'

Inc. (opus) *ibid.* 'Ecce sponsus venit.'

[1] The beginning of the 93rd Gest, '*Dunstanus* in ciuitate *Roffa* regnauit,' is evidence of English origin.

A translation from the original Flemish into Latin of the 'Nuptiae spirituales' of John of Ruysbroek, Prior of Vauvert near Brussels (fl. 1350-80); professedly by the author himself, but, as has been pointed out by Surius, Ruysbroek's first editor (Cologne, 1692), the translation is really unauthorized, and far from accurate; and the introductory letter a mere forgery. For John of Ruysbroek, see Inge, 'Christian Mysticism' (Bampton Lectures, 1899), pp. 168 foll.

[Interrupting this work, ff. 97—108, which should properly follow f. 120, are bound in out of place.]

5. Tractatus qui vocatur Parvum Bonum Bonaventure.

Inc. f. 116. 'Ecce discripsi causam.'

Expl. f. 120b. 'Quoniam in illis fons vite.'

6. 'Epistole Mason.'

Inc. f. 120b. 'Post primi parentis culpam.'

The above is the title given in the MS. to a collection of letters, which are continued after f. 120, on ff. 97—108 (see above). The text breaks off at f. 108b in the middle of the 54th letter.

There are no headings to the letters, and a remarkable absence of proper names throughout; but they appear to be written by and to a monk of St. Augustine's at Canterbury; and the chief subject of the correspondence is the encroachments of the archbishop on the rights of the monastery [1].

7. 'Liber declamationum Senece.'

Inc. f. 121. Narrat Seneca libro primo declamationum.

Under this heading is an extremely meagre abstract of the elder Seneca's 'Controversiae,' books i—vii only.

8. Speculum peccatorum. (Pseudo-Augustini.)

Inc. f. 136. 'Quoniam, karissimi, in huius vite via.'

Expl. f. 138. 'Prudenter prouideas, etc., etc.' [*sic.* This is the end of the 4th chapter only.]

9. Quedam distinctiones. [A dictionary.]

Inc. f. 138. '*Abeona.* passidonius (Posidonius) in libro de romanorum superstitionibus.'

Expl. f. 208b. 'Expliciunt distinctiones.'

10. On f. 209 begins another (theological) dictionary, without title.

[1] Doubtless this work is that of which the library of St. Augustine's possessed two copies (see Dr. M. R. James' Ancient Libraries of Canterbury and Dover, pp. 298, 299), both extant, 953† and 954†, under the title *Epistole fratris Joh. Mason.* These are now Bodl. Rawl. c. 7, and Merton Coll. 122 (James, p. 519).

Inc. '*Apparuit* gratia dei ad titum. *Apparicio* Christi,' etc.

Expl. f. 326. 'vel deorsum rues.'

Rebound in brown leather. 328 folios.

Red and blue initials. Good A at beginning. The following ff. cut:—95, 108, 137, 141, 149, 156, 179, 201, 203, 222, 234, 266, 303, 308, 321, 322. Good initial on f. 138. List of titles on f. 325^{b}, and underneath, partly rubbed out, 'Thomas Blockley.'

On f. 325^{b}. 'Liber ecclesie cathedralis beate marie Wygornie in quo continentur opuscula subscripta. (List follows.)

This in same hand as 'Thomas Blokley,' but not as book. xv cent.

F. 81. Hieronymus super Psalterium.

Imperfect. Inc. Comment. Ps. i. 1. . . . 'primi hominis, nec beatitudine.'

Inc. Text, 'Et in cathedra pestilentie non sedit.'

Expl. Ps. cl. 6. 'Omnis spiritus laudet dominum.'

Expl. Comment. 'In secula seculorum. Amen.'

At the end is written a sort of meditation on Ps. cxxxii. (cxxxiii.) 1, 'habitare unanimitatis studio.'

In old smooth sheep. Clasp gone. On first fly-leaf, 'Liber ecclesie cathedralis beate Marie Wygornie.' First leaf, once containing a fine illumination, and the next cut out. Initials well illuminated and the work well written. On both sides of last fly-leaf some verses describing a series of paintings, headed 'Versus capituli in circuitu domus.' The verses begin, 'Cernes picturas homo rerum disce figuras.' The subjects are throughout an Old Testament type and a New Testament fulfilment. See a paper 'On two series of paintings formerly in Worcester Priory,' by Dr. M. R. James. Cambridge Antiquarian Soc. Communications, Vol. X. No. 3. xii cent.

F. 82. Hieronymus in Isaiam.

Inc.[1] (defective.) '[Quis cecus, nisi qui] recepit? et excecati sunt serui dei.'

Expl. (complete). 'Mixtam clementie sententiam iudicis.'

In old white sheep over oak boards. Much torn, and covers much worm-eaten. Clasp gone. Title on back, 'Ieronymus super ysaiam distinctus in libros xvii.'

Imperfect at beginning. Very well written. Inside last cover, 'Liber ecclesie cathedralis beate Marie Wygornie,' in hand of xv cent. Last fly-leaf has large piece cut out and whole book is in bad condition.

Good initial in red at beginning of lib. xiii. f. 6. xiii cent.

F. 83. Hieronymus super Marcum.

Inc. Prol. 'Omnis scriba doctus.'

Inc. 'Initium evangelii Iesu Christi.'

In old smooth sheep, as **F. 82**. Cover a little torn. Clasp gone.
On first fly-leaf, 'Exiguum munus si dat tibi pauper amicus.'

[1] In bk. xii of St. Jerome's Commentary; and at Isa. xlii. 19.

Good initial 'O' in blue, red, and green, at beginning.
Writing as **F. 82.** Blue and red initials throughout. xiii cent.

F. 84. 1. Modus dilatandi sermones.

Inc. 'Quoniam emulatores.'

2. Libri decem Florum Bernardi.

Inc. f. 12. 'Cum non essem alicuius.'

3. Excerpta de sententiis eiusdem in quibus continentur uerba quedam melliflua de B. Virgine Maria.

Inc. f. 71^b. 'Non est quod me delectet magis.'

4. Expositio in Ioelem.

Inc. f. 74. 'Sanctus Ioel.'

5. Postilla Fratris Hugonis Birlingham super Exodum.

Inc. f. 88 (beginning destroyed by damp).

This last MS. is mentioned in Tanner, Bib. Brit. Hib., p. 104, but no further details of the author are given.

In old rough white sheep. Cover much torn, and oak worm-eaten. Clasp gone. Lower edges blackened and eaten away with damp. MS. well written. No initials.

F. 85. 1. Isagoge Ioanitii ad legendos Galeni libros prognosticorum.

Inc. f. 3. 'Medicida (*sic*) diuiditur in duas partes.'

This is the 'Isagoge in Medicinam' of Johannicius (Honain), the only work of his translated from the Arabic.

2. Eiusdem libri Aphorismorum Hippocratis in septem particulis.

Inc. f. 10^b. 'Vita brevis, Ars uero longa.'

The 'Aphorisms' of Hippocrates, with Commentary of Galen, were translated into Latin from Arabic by Constantine at Monte Cassino in the eleventh century, and so introduced to Europe.

3. Liber prognosticorum Hippocratis.

Inc. f. 21^b. 'Omnis qui medicine artis studio.'

This work was translated from Arabic into Latin by Gerard of Toledo.

4. Liber Urinarum Theophili.

Inc. f. 27. 'De urinarum differentia.'

Theophilus Protospatharius, a Greek writer of the seventh century. Philaretus is believed to be the same man. This work is not known to have passed through the medium of Arabic.

5. Liber Philareti de pulsibus.

Inc. f. 31^b. 'Intentionem habemus in presenti conscriptione.'

6. Liber Galeni de corporibus, causis, signis, egris, neutris. [Title in text, 'Liber Tegni Galieni' (*sic*)].

Inc. f. 33. 'Tres sunt omnes doctrine.'

A tabula follows, occupying ff. 45^b and 46.

7. Liber de dieta et de quattuor complexionibus et de generibus cibariorum, etc. (Galeni).

Inc. f. 47. 'Quod imprimis coegit antiquos disputare.'

Some verses inserted on f. 76.

8. Liber Constantini de febribus.

Inc. f. 101. 'Quoniam te karissime fili Iohannes.'

Probably Constantine's translation of the 'Liber Febrium' of Isaac Judeus, written in Arabic in the xi century.

9. Liber urinarum Ysaac, a Constantino Africano ab arabico in latinum translatus.

Inc. f. 139. 'In latinis quidem libris.'

10. 'Versus Egidii de urinis.

Inc. f. 156. 'Dicitur urina quoniam fit renibus una.'

11. Versus Egidii de pulsibus, et eorum diuersitate.

Inc. f. 158. 'Ingenii vires modicis conatibus impar.'

10 and 11 by Egidius, a celebrated physician of Paris.

The whole collection forms a medical text-book, such as would be required for a Bachelor's degree in medicine in the xiii century.

Rebound in brown leather. At the beginning and end are bound in four leaves of a MS. dictionary. Good initial word at beginning, and throughout in red and blue. Corrected and annotated. Tabula outside last leaf but two. A particularly good initial begins No. 6.

F. 86. At the beginning of the volume (ff. 1, 2) is a tabula to the 10th tract. Then :—

1. Burley de potenciis anime.

Inc. f. 3. 'Ut dicit A[ristoteles] in secundo de anima.'

2. Burley de quinque sensibus.

Inc. f. 8^b. 'Notandum quod in omni homine sunt 5 sensus.'

3. Tractatus magistri Scharp questionaliter.

Inc. f. 10. 'Vtrum anima.'

4. Scharp super viii libb. physicorum questionaliter.

Inc. f. 44. 'Questio circa primum physicorum.'

5. Burley de duobus principiis.

Inc. f. 142. 'Notandum quod cum sunt.'

6. Tractatus de terminis relatiuis.

Inc. f. 143b. 'Circa relatiua.'

7. Magister Scharp de passionibus entis questionaliter.

Inc. f. 146. 'Vtrum veritas.'

8. Tractatus de Yride (Robert Grosstete?) quem vocant 'propter mirari.'

Inc. f. 153. 'Propter mirari.'

9. Tractatus brevis de finito et infinito.'

Inc. f. 156. 'Circa finitum.'

10. Questiones Iohannis Scoti super quatuor libros meteororum.

Inc. f. 157. 'Circa primum metheororum queritur.'

11. Questiones Dedeci super decem libros ethicorum.

Inc. f. 121. 'Utrum ad felicitatem.'

12. Utiles questiones Antonii super duodecim libros Metaphysicorum.

Inc. f. 286.

In old smooth white sheep. Flaps on edges. Two clasps gone. Inside first fly-leaf, 'Liber Iohannis Broghton monachi Wygornie.' And at head of second fly-leaf, 'Liber dompni Ricardi Barnesley monachi ecclesie cathedralis Wygornie in quo continentur.' Tabula follows.

John Broghton and Richard Barnesley, both priests and monks in 1433-4, at the election of a bishop on the death of Thomas Polton. (Sede Vac. Reg.) Good initial at beginning, and border in blue and red. Initials in same colours throughout. Tabulae at end of each treatise. Title on back, partly torn.

F. 87. 1. Tractatus de legibus et consuetudinibus Anglie per Radulphum Glanvill.

Inc. 'Regiam potestatem non solum.'

2. Tractatus de legibus, etc., edite (*sic* for editis?) tempore magni regis Willielmi.

Inc. f. 20b. 'Post quartum annum.'

3. Tractatus de legibus et consuetudinibus Anglie vocatus Briton, quem compilavit M. Henricus de Bractona.

Inc. f. 23. 'In rege qui recte regit.'

Expl. f. 217b. 'Explicit liber qui vocatur Bretun et componebatur a quodam magistro Henrico de Bractona doctore in iure ciuili et canonico et postea Iustitiario Capitali Henrici regis per xx annos et amplius.'

For Henry de Bracton, or Bratton, see Dict. Nat. Biog. He died in or about the year 1268. The popular notion of his having been for many years Chief Justice is certainly erroneous, if he ever held that office at all: but he was employed on several occasions as Justice in Eyre under Henry III.

In old limp smooth white leather with tags. First fly-leaf illegible. Red and blue initials. Rubricated.

F. 88. Libri quatuor sententiarum.

Inc. f. 26. (After a 'tabula' of three pages) 'Cupiens aliquid de penuria.'

Expl. end of Lib. iv. 'ad pedes usque via duce pervenit.'

In old white leather binding. Clasp and title from back gone. Title slip on front edges. Red and blue initials. Rubricated. Marginal notes and corrections. Lower edges much damaged by damp. On last fly-leaf but one: 'Epitaphium magistri Petri Comestoris auctoris huius libri 'Petrus eram quem petra tegit,' etc.

The epitaph, originally written for Peter Comestor, is here apparently used for Peter Lombard.

At the side, 'Me scripsit Thomas cuius miserere deus.'

Underneath in a different hand: 'Semper memento finis et in eternum non peccabis John Byrkely.'

Underneath, 'Epitaphium domini Thome de Ferrariis compositum a fratre de (Wych ?).' Epitaph follows in six lines:—

'Tecum Thoma ruunt et dum moreris moriuntur
Chusi (Chusai? cf. 2 Sam. xvii. 14) consilia, sensus Aristotelis.
Ferrea stirps! Christi pietate tuus requiescat
Spiritus in celo corpus in hambyria.' (Hanbury.)

xiv cent.

F. 89. 1. Distinctiones Iacobi Ianuensis episcopi.

Inc. '*Abstinentia* caro donatur.'

For James de Voragine or Ianuensis, see **F. 45** and **F. 115**.
The 'Distinctiones' are not in the ordinary list of his works.

2. Iohannes Redevallus super Ovidii Metamorphoses, i.e. Expositio Moralis fabularum.

Inc. f. 130. 'A veritate quidem auditum auertent; ad fabulas autem conuertentur.' (2 Timoth. iv. 4.)

See also **F. 154** (5).

In old smooth white leather. Two clasps gone. Edges flapped a little. Title inside first cover. Tabula at beginning. Red and blue initials throughout. At end of **1.** 'Explicit tabula Ianuencys fratris ordinis predicatorum doctoris sacre theologie cuius anime propicietur dominus omnipotens. Amen.'

F. 90. 1. A liturgical fragment of 9 folios somewhat after the style of Durandus' 'Rationale,' beginning close to the end

of a section as follows:— . . . . 'de quo in graduali canitur *Speciosus forma.*'

This must refer to the Sunday after Christmas. Then

Inc. 'Sanctus dies epiphanie cum tribus ex causis sit celebris.'

xiii cent.

2. A (legal) fragment of 8 folios.

Inc. 'Pactorum quenam sunt.'

3. [Monaldi] Summa de iure Canonico Alphabetice (in five books, followed by 'Exceptiones,' occupying the last three leaves of the book).

Inc. 'Quoniam ignorans ignorabitur.'

This work is the same as **F. 144** and forms the real contents of this book. The fragments 1 and 2 which precede it are only accidentally part of the same volume.

In old rough white leather. Written with large spaces between the lines. A portion in middle in different hand. Last fly-leaf covered with notes nearly obliterated. Red and blue initials, first not filled in. Very good 'P' at beginning of second tract, which is xiii century. xv cent.

F. 91. Expositiones lectionum ex epistolis et evangeliis.

Imperfect at both ends. The expositions are regular from Septuagesima through all the Sundays and principal feasts of the year, and then begin again with the feasts of Saints and Martyrs.

Bound up at the end of the volume are three folios of a treatise (Acts of St. Andrew?) xi cent., or earlier.

Inc. 'Multi autem ex Macedonia fideles profecti sunt cum eo.'

In thick oak boards, with fragments of stamped red leather covering. Title on back. Imperfect at both ends. xi cent.

F. 92. Sermones ab Adventu ad Pascha.

A collection of a hundred and forty-nine sermons by Bede, Maximus, Faustus, Augustine, John the Bishop, Isidore, Fulgentius, Leo, Gregory, John Chrysostom, Clement, Eusebius, Origen, Ambrose, Severinus, Jerome, &c.

For a more detailed list see Schenkl, Bibliotheca Patrum Latinorum Britannica. Vol. 139. Vienna.

At the end some verses are written with some reference to the last sermon, headed 'Versus Hugonis Rotomagensis archiepiscopi,' and beginning

'Nobis virgo pia miseris miserere Maria.'

Expl. 'Per te quisque deum querat, habebit eum. Amen.'

In very old binding of skin over oak boards. Flapped edges. Title written on back and on first cover. On first fly-leaf a letter of Bp. Mauger of Worcester (1200 to 1214), communicating to the religious houses in his diocese a letter of Pope Innocent III. The letter begins 'M. dei gratia Wigorniensis episcopus dilectis in Christo filiis omnibus abbatibus et prioribus,' etc.

The Pope's letter is as follows:—'Innocentius episcopus servus servorum dei Venerabili fratri Cantuariensi Archiepiscopo salutem et apostolicam benedictionem. Et quantum ad deum conscientiam debemus habere puram et quantum ad homines famam nostram conservare de labe illesam. Nostris autem est auribus intimatum quod magister Philippus notarius noster dum olim fuisset a nobis in Angliam destinatus, a multis multa recepisse dicitur et etiam exegisse que nobis magis cedunt ad dedecus quam ad honorem. Nolentes igitur famam nostram per illius insolentiam denigrari fraternitatem tuam de qua plane confidimus rogamus attentius et monemus per apostolicam tibi scriptam precipiendo mandantes quatinus tam per tuam quam Eboracensem provinciam facias caute et diligenter inquiri quantum tam pro se quam pro nobis recepit a singulis ut exegit et veritatem puram (nichil tacito vel adiuncto) nobis per tuas litteras non differas intimare Ut si bene processit eum remunerare prout convenit debeamus (*sic*) Si autem male presumcionem eius curemus taliter castigare Ne nostri de cetero quodlibet mandatum nostrum quomodolibet attemtare presumant. Dat. apud monasterium Sublacense ii Id. Aug. pontificatus nostri anno quinto' (i.e 1202). xii cent.

F. 93. Sermones a Pascha ad Adventum.

A collection of the same kind as **F. 92,** completing the Church's year. The authors in this volume are the same, with the addition of Haymon, Alcuin, Faustinus, and Hrabanus Maurus. For a detailed list, see Schenkl's catalogue.

In old plain oak boards. Leather cover and clasp gone. Good writing and initials in green and red. On first cover a leaf of a manuscript of the viii century, and on last cover a leaf of the ix century, beginning:—'Nolite timere vos scio enim quod Ihm qui crucifixus est,' being Matt. xxviii. 5—15.

On last fly-leaf some scribbling.

F. 94. Sermones de Sanctis; 'ab inuentione sancte crucis usque festum Sancti Thome apostoli.'

These three volumes of sermons, i.e. **92, 93, 94,** form a collection, written at the same time, and are a very handsome set of volumes. This one contains the following additional authors:—Odo Cluniacensis, Peter Chrysologus, Fulbert Carnotensis, & Hildefonsus. See Schenkl's catalogue as above.

In old oak boards. Leather cover with flaps. Clasp gone. Initials in plain colours. A prayer and some scribblings on last fly-leaf and inside last cover.

F. 95. Figurae cum moralitate a Genesi ad Apocalypsin.

Reported as missing in 1821, and no longer in the library.

F. 96. Averroes super octo libros physicorum, et de generatione et corruptione.

Inc. Prolog., 'Intentio nostra in hoc sermone est.'

Inc. 'Quoniam dispositio scientie.'

Expl. (text). 'magnitudinem.'

Expl. (Gloss.) 'nec virtus in corpore.'

This is Averroes' Commentary on Aristotle's Physica. Averroes' right name was Abul Walid Mohammed ibn-Ahmed ibn-Mohammed ibn-Roshd. He was born at Cordova in 1126, and died at Morocco in 1198. He was made Kadi of Seville in 1169, and was at the Court of Yusuf Almansur. In 1195 he was banished, and later on restored. He almost initiated the Christian schoolmen into the system of Aristotle. In the days of Roger Bacon he had become an authority at Oxford. John Baconthorpe is the chief of Averroists, and Walter Burley has similar tendencies (Encyc. Brit.).

For Averroes, see also Renan, 'Averroes et Averroisme.'

In oak boards covered with parchment, with clasp. Title on last cover. First page after prologue, which is written on the verso of the fly-leaf, finely illuminated in red, blue and gold, with figures of animals, &c. Corrected and annotated throughout. On last fly-leaf a receipt by Robert Multon, Prior of Worcester, to the Abbat of Oseney, dated October, 1479.

Note. Certain dues which went to the support of the Worcester scholars at Gloucester Hall were received through the Abbat of Oseney.

Inside last cover another document very much abbreviated. Some quaint pointers on margins, especially on ff. 76, 81b, &c. xiv cent.

F. 97. Guido de Baysio in Decretales.

Inc. (imperf., in middle of Comment. on lib. I. tit. i.) '. . . . ueniens ad nos.'

From this point onwards the book appears to be complete: the text of the decretals is not given, only headings.

The Commentaries of Guido de Baysio, Archdeacon of Bologna, on the Decretals, were frequently printed. See also **F. 141.**

Rebound in brown leather. Imperfect at beginning.

At end, 'Explicit apparatus sexti (*sic*; mistake for *quinti*) libri decretalium editus per dominum Guidonem de Basyo Archidiaconum Bon[onie] domini pape capellanum.'

In good condition and well written. Much abbreviated. Red initials. On f. 162b a note, illegible, of a caution deposited for the loan of the book, dated 31 January, 1466. xiv cent.

F. 98. Magistri sententiarum libri quatuor (Petri Lombardi).

Inc. f. 9. 'Cupientes aliquid de penuria.'

Expl. 'usque via duce pervenit.'

See notes on **F. 2**, &c.

Rebound in brown leather. A kind of tabula (without references) at beginning, and one leaf of the same at end. The text, which is very well written, is much annotated all through. Red and blue initials, partly with penwork. Rubricated headings. Old-title pasted on last fly-leaf. Very fine initial 'H' on f. 11.

ff. 4-8 at the beginning, and 180—190 at the end, are occupied with notes, 'questiones' and sermons. On f. 188 are well executed 'arbores consanguinitatis et affinitatis.'

F. 99. Grammatica a Petro Elia composita.

Inc. (*Imperfect.*) 'Falsa est ergo illa Herodiani sententia.'

Expl. 'incepto hic demum finem imponimus.'

Cover gone. Good red and blue initials. Corrected in places. Very curious pointers on f. 92ᵇ and on 95ᵇ, &c.

A fly-leaf at end is from a collection of 'questiones,' the first on the page being 'utrum quis scolaris modo possit alium conuenire super contracto facto in prouincia sua: respondetur quod non.' xiv cent.

F. 100. 1. Summa Gaufredi (de Trano) super titulis Decretalium.

Inc. 'Glosarum diversitas intelligentiam textus nonnunquam obtenebrat.'

Expl. f. 100. 'propterea malui repeti quam deesse.'

2. Bartholomei Brixiensis summula casuum in iure canonico.

Inc. f. 102. 'Ad honorem omnipotentis dei.'

Expl. f. 128ᵇ. 'in prima parte allegata.'

3. Formula procedendi in electione episcopi A.D. 1253.

Inc. f. 129. 'Omnibus sancte matris ecclesie filiis.'

Expl. f. 132. ✠ 'Perfecta fuit hec summa . . . . mense iunii anno domini M.CC quinquagesimo quarto deo gr.'

The particular election recorded is that of John Clipping, elected to the See of Chichester in 1253, on the death of Richard de la Wych (St. Richard). The proceedings are here carefully noted by Lawrence de Finicot (?), 'domini pape subdiaconus,' and Canon of Chichester, for use in future elections.

4. Summa Raynfredi de libellis in iure canonico.

Inc. f. 132ᵇ. 'Super omnibus actionibus compositi sunt libelli.'

Expl. f. 196.

See **F. 7.** 196 folios. Rebound in brown leather. Red and blue initials. Rubricated and paragraphed. Old title pasted on first leaf. Early xiv cent.

F. 101. Summa fratris Thome de Aquino ordinis fratrum predicatorum, pars prima secunde partis.

Inc. (*Imperf.*) 'Si autem non esset' (Prima secundae Art. iv. Conclusio).

Expl. f. 175^{b}. 'de moralibus in communi dicta sufficiant.'

'The 'Summa' was to be for human thought what the Holy Roman Empire was for the bodies, and the Holy Catholic Church for the souls, of men. It was to be a visible empire of thought, exhaustive, all-embracing and sovereign.' (Encyc. Brit.)

F. 101 to **F. 104** contain the Summa: i.e. 101, 'Prima secundae;' 102, 'Secunda secundae;' 103, 'Secunda secundae;' 104, 'Prima secundae,' and 'Pars tertia.' The first part of the 'Summa' does not appear to be in MS. in the library at all. The series of Aquinas' works is continued in **F. 105** to **F. 109.**

Cover much torn and worm-eaten, leather gone in places, and clasps missing. f. 1 loose. Imperfect at beginning. Red and blue initials and paragraphed in same. Annotated here and there. Lower edges damaged by damp. Curious productions of letters on f. 36, &c.; 179 ff.

Inside last cover, 'Memorandum quod Mr. Galfridus de Kelint . . . . habet in custodia sua istum librum et librum M'ri H. de Gand[avo], in quo continentur vii quodlibeta eius[1] quos accepit de manibus fratris Ric. de b[romwyca] cauto ut tradantur d'no Alex[andro] monacho. . . . vel aliter Roberto de Nortwyche Oxon[ie] commoranti.'

Underneath, partly smudged out:—'Cautio fratris Ricardi de Bromwyca[2] monachi Wigorn. exposita in cista. . . . .

Old title on last cover.

F. 102. S. Thomae de Aquino Summa. Secunda pars secundae partis.

Inc. (one leaf missing). 'Ad primum sic proceditur' (Art. 1).

Expl. 'Qui est super omnia Deus benedictus in secula. Amen.'

'The subject of this second part is man, treated as by Aristotle, according to his τέλος, and so Aquinas discusses all the ethical, psychological, and theological questions which arise.' (Encyc. Brit.)

[1] See **F. 79**, which is very likely the identical book here mentioned.

[2] For Richard of Bromwich, see **F. 139.** It is evidently the same name which has been erased in the memorandum above.

Same date and style as **101.** Rebound in brown leather. Red and blue initials. Rubricated. On fly-leaf 3^b :—

'Secunda pars secunde partis summe fratris Thome de Aquino procurata ecclesie beate Marie Wygorniensis per fratrem Thomam de Seggesberwe monachum eiusdem ecclesie.' Cf. on **F. 37.**

F. 103. S. Thome de Aquino Summa. Secunda pars secunde partis.

A duplicate of **102**, complete, but smaller in size, and in every other respect inferior.

In old oak boards, leather and clasps gone. No initials. Tabula rubricated, and index. A good deal used. Corrected on margins.

F. 104. S. Thomae de Aquino Summa. Pars prima secundae et pars tertia.

Inc. 'Quia sicut Damascenus dicit.'

Expl. f. 138. 'in communi dicta sufficiant.'

Pars tertia inc. f. 141. 'Quia salvator noster dominus.'

Expl. f. 266. 'penitentia mortalium et venialium.'

Then follows: 'Hic moritur Thomas: O mors quam sis maledicta.'

'Moritur T.' appears in the index. In fact he is said to have died after writing the words quoted above.

In old white leather. Boards much worm-eaten and clasp gone. Old title on last cover. No initials. At head of first page, 'Liber ecclesie cathedralis beate Marie Wigornie,' in contemporary hand. First fly-leaf torn out.

F. 105. De Potentia et Malo (Thomae Aquinatis).

Inc. 'Questio est de malo.'

Rebound in brown leather. Old title pasted on first fly-leaf. Good beginning initial 'Q.' Paragraph letters and other initials in red and blue. In same hand as **101** and **102.** Tabula inside first fly-leaf.

F. 106. Thomas de Aquino de Fide Catholica contra Gentiles.

Inc. Proemium. 'Veritatem meditabitur.'

This copy is imperfect, and has only 54 ff.

'The work is in its design apologetic, and is meant to bring within the range of Christian thought all that is of value in Mohammedan science.' (Encyc. Brit.)

Well written. In old covers. Clasp gone. Old title on last cover. No initials. Tabula rubricated. Some (notes?) on first three fly-leaves. xiv cent.

F. 107. Questiones in primum librum sententiarum (Petri Lombardi, a Thoma Aquinate.)

Inc. 'Ego sapientia effudi.'

Rebound in brown leather. Very good initial at beginning, and good initials and pointers throughout. Some notes on second fly-leaf and on the three at end. Same style as **101** and **102.** xiv cent.

F. 108. Questiones sancti Thome de Aquino super tertium librum sententiarum (Petri Lombardi).

Inc. (*imperf.*) 'Sic est in proposito.'

In old white leather covers. Much worm-eaten and torn. Clasp gone. Old title on back, 'Sanctus Thomas super tertium librum sententiarum.' Same style as **107**, &c. xiv cent.

F. 109. Questiones sancti Thome de Aquino super quartum librum sententiarum (Petri Lombardi).

Inc. (*Imperf.*) 'Res autem primo note nobis sunt.'

Complete at end.

Rebound in brown leather. Ordinary red and blue initials and paragraph letters. Same style as **107** and **108**. Seven mutilated leaves of another treatise bound at beginning. At the end is pasted in a notarial certificate of an appeal to the Pope made by the Rector and Brethren of the House of the Blood of Christ of Assheregge (Ashridge in Bucks), in a cause pending between them and the Master and Brethren of the Hospital of St. Thomas of Acon in London. A notarial mark in left hand lower corner, the notary being Philip of London, 'Clericus.' Top of instrument, with date, cut off; but Clement V. is mentioned as the Pope (1305-14).

After this four scraps of ancient music pasted in, beginning 'De spineto nata rosa.'

Then two small fragments of close writing in close chancery-hand of the xiv cent. Then two fragments written over with accounts.

F. 110. Iustiniani codicis libri IX.

Imperfect. Begins with book II. tit. xiv. and ends with tit. xlvi. § 6 of book IX. Another hand has continued (on the inside of the cover) as far as tit. xlvii. § 24. Probably the book is finished on the back (pasted down) of the leaf.

In old white leather cover. A large section missing at the beginning. Wide margins covered with notes. Good initials and paragraph headings in red and blue. Rubricated.

F. 111. 1. Repertorium magistri Wilhelmi Durandi.

A compendium of Canon Law.

Inc. (*imperf.*) 'Intelligatur perpetuo' (corresponding with book I. tit. ii. of the Decretals).

For Durandus, cf. **F. 124** and **F. 129.**

2. Postille magistri Bernardi Compostolani.

Inc. f. 85 (old numeration). 'Hactenus ut loquar.'

Expl. f. 144 (o.n.). 'Expliciunt apostille magistri Bernardi Compostolani.'

Three columns in another hand here.

3. Libellus a magistro Guillelmo de Mandagoto Archidiacono Nemausensi compositus super eleccionibus faciendis.

Inc. f. 145 (o.n.). 'Venerabili viro discretione.'

Expl. f. 168^b (o.n.). (*Imperf.*) Twelve leaves (169—180) are wanting.

William de Mandagoto, Archbishop of Aix, afterwards Cardinal Bishop of Praeneste, was a candidate for the Papacy in the Conclave following the death of Clement V. (1314). Presumably he compiled this work when archdeacon of Nismes.

4. Repertorium Martini [Poloni].

Inc. f. 181 (o.n.) 'Inter alia que ad fidelium christi doctrinam scripta sunt, ius canonicum . . . . reperitur.' Cf. **F. 115**. 4.

The work is a dictionary of various subjects in their relation to Canon Law, arranged alphabetically.

Expl. f. 278 (o.n.).

In old oak boards, leather back. Clasp gone. Contents inside first leaf. Old title on last cover. Red and blue initials and paragraphs. Same style as **107, 108,** &c., but better written. A few notes and corrections on margins. First leaf wanting. At f. 181 a different hand begins, of about the same date.

F. 112. Bradwardine de causa Dei contra Pelagianos.

Inc. f. 7^b. (after a tabula, the beginning of which is lost) Imprimis firmissime supponatur.'

Expl. f. 268^b. (at iii. 52) 'reprobando tertiam necessitatem scilicet voluntatis sic ait . . .'

For Thomas Bradwardine, the 'Doctor Profundus,' see the Introduction to Sir H. Savile's edition of this work (Lond. 1618; the only printed ed.) He was a native of Herefordshire, was a fellow of Merton College and Proctor in 1325, Archdeacon of Norwich, 1346, and finally Archbishop of Canterbury in 1349, but his tenure of the see was cut short by his death from the plague within two months of his consecration.

Rebound in brown leather. Imperfect at beginning and end; the lower edges of the first 100 ff. decayed by damp. Coloured initials throughout; a handsome I at beginning.

An early copy of the work. xiv cent.

F. 113. Summa Confessorum [edita a Iohanne Lectore]. Imperfect. Begins at bk i. tit. viii, q. 27..

Cf. **F. 62.** What in that copy are called 'Addiciones' are here headed Liber V. This supplement to the work was rendered necessary by the publication of the Sixth book of the Decretals by Boniface VIII.

In white skin binding with flaps. Clasps gone; title written on last cover. Initials in red and blue with ornamental penwork. xiv cent.

F. 114. 1. Sermones quattuor beati Bernardi super euangelium Missus est angelus Gabriel.

Inc. f. 1. 'In illo tempore,' etc.

Expl. f. 6. 'deuotissime destinaui.'

2. Lucerna consciencie: ex patribus collecta.

Inc. pars i. f. 7. 'Si diligitis me.'

Inc. pars ii. f. 34. 'Lukerna domini.'

Expl. f. 47^b, the whole page being taken up by an index.

3. Speculum humane saluationis.

Inc. f. 48. 'Incipit prohemium cuiusdam noue compilationis.
Cuius nomen et titulus est speculum humane saluationis.'

The whole is written in rough verse of this kind.

Expl. f. 66. 'Saluatori nostro ore corde et opere gratias agamus.
Et ad honorem compassionis eius has orationes dicamus.
Pater noster. Aue maria. Credo.'

After this follow 16 hexameters giving examples of vices and virtues, a reference being written over each name. The first line is

apoc. 12. mach. 9. gen. 18. da. 11. luc. 29.
'Lucifer antiochus namroth nabugo phariseus. superbia.'

Then follow, apparently belonging to the same work:

(1.) De contentione inter misericordiam et iustitiam.

(2.) De uita beate Marie virginis.

The whole ending f. 66^b.

4. Hugo de quinque septenis.

Inc. f. 67. 'Quinque septena, fratres.'

5. Hugo de Ierusalem et de duabus piscinis que sunt in Ierusalem.

Inc. f. 67^b^.

6. Augustinus ad Iulianum comitem.

Inc. f. 68. 'O mi frater si cupias.'

7. Sancti Ieronimi de induratione cordis Pharaonis libri II.

Inc. proem. f. 74^b^. 'Perfectorum est.'

8. Epistola Ieronimi ad Eustochium virginem.

Inc. f. 79. 'Audi filia.' *Expl.* f. 83^b^. 'flumina non cooperient eam.'

9. Epistola Ieronimi ad Asellam de fictis amicis.

Inc. f. 83^b^. 'Si tibi putem.' *Expl.* f. 84. 'tuis precibus mitiga.'

10. Epistola Ieronimi ad virgines Enonenses.

Inc. f. 84. 'Carte exiguitas.' *Expl. ibid.* 'oculus tuus nequam est.'

11. Augustini meditationes, i—ix.

Inc. f. 84. 'Domine deus meus da cordi meo.'

Expl. f. 86. 'complaceat miserationum.'

This is without title in MS., and is preceded by a short prayer, and followed by a piece beginning 'Militia est vita hominis super terram,' containing an expansion of this idea.

12. Speculum spiritualis amicitie. [= Augustinus de amicitia.]

Inc. f. 86. 'Cum adhuc puer essem in scholis.'

Expl. f. 89^b^. 'fraudulenta inimici oscula. Explicit.'

13. Thomas Walensis de confessione.

Inc. f. 89^b^. 'Contricio est dolor pro peccatis.

Expl. f. 90^b^. 'in pectoribus suis.'

14. Epistola Ieronimi ad Demetriadem virginem.

Inc. f. 90^b^. 'Si summo ingenio parique fretus scientia.'

15. Epistola eiusdem ad eandem.

Inc. f. 95^b^. 'Inter omnes materias.' *Expl.* f. 98. 'forma virtutis est.'

16. Epistola fratris Anselmi Wigorniensis monasterii de coniunctione planetorum.

Inc. f. 98^b^. 'Vniuersis litteratis precipue scolaribus.'

Expl. ibid. 'redemisti me domine deus veritatis.'

This is printed (from another MS.) in Chronica Rogeri de Hoveden

(Rolls series) ii, 293-6. It relates how a lay-brother of Worcester Priory lay in a trance for nine days and nights before an altar with his arms extended in the form of a cross: on the tenth day he gave utterance to the prophecy here recorded, and shortly afterwards expired. Cf. also Associated Architectural Societies' Report, vol. xxv. pt. i. 1899.

17. Augustinus de doctrina Christianorum.

Inc. f. 99. 'Locutus est ad nos sermo.'

[= **F. 57.** 25: *doctrina* here is a mistake for *disciplina.*]

18. Admonitio Augustini ut non solum lingua sed et opere laudetur Deus: et de imagine.

Inc. f. 100b. 'Resurrectio et clarificatio.'

Expl. f. 101. 'reformauit.' [= **F. 57.** 26.]

19. Communiloquium editum a fratre Iohanne Walensi de ordine fratrum predicatorum.

Inc. f. 101. 'Cum collectionis huius que potest dici summa collectionum.'

Expl. f. 160b. 'studeat adinuenire. Explicit collectio.'

20. At the end of the volume are sewn in 7 leaves of vellum, on the first five of which is written part of a dictionary of the Bible, or of types of character found in it: thus 'Agar' is placed under the heading 'Impaciencia et murmur,' 'Loth' under 'Pusillanimitas et timor indebitus,' 'Cayn' under 'Fortitudo ad operandum malum,' and so on. This fragment contains capp. 80—87 of the work, which is left unfinished.

In old brown leather cover with two clasps; written on paper and vellum, each section of paper leaves being enclosed in a vellum cover: so that (the sections containing a varying number of leaves) every x^{th}[1] leaf and the leaf following is vellum. Very well written, by the same hand, apparently, throughout. Initials never, titles occasionally, rubricated.

The fragment No. 20, described above, is properly no part of the book, from which it differs in size of page, handwriting, and every other respect. xv cent.

F. 115. 1. Iacobi Ianuensis episcopi sermones dominicales.

Inc. f. 2 (imperf. in middle of second sermon)... 'quodammodo de sua.'

Expl. f. 83b with colophon: 'Expliciunt sermones dominicales per circulum anni a fratre Iacobo Ianuensi episcopo editi ordinis predicatorum. Amen.'

[1] *x* algebraical, not the Roman numeral.

A tabula of 2 ff. follows. For the author cf. **F. 45.**

2. Narrationes secundum ordinem Alphabeti.

Inc. f. 86. 'Antiquorum patrum exemplo didici nonnullos ad uirtutes fuisse inductos narrationibus edificatoriis,' etc.

The first heading is *Abbas*, the last *Zelotipa.* Tabula follows.

3. Narrationes.

A collection not alphabetically arranged, but under titles, the first being 'De conceptione B.M.V. et de eiusdem natiuitate.'

Inc. f. 129. 'Cum rex quidam Anglie, Willelmus nomine.'

Expl. f. 144^b. 'potuit latere inimicus.'

4. Martiniana decreti et decretalium.

Inc. f. 149. 'Inter alia que,' etc. [= **F. 111.** 4. 'Repertorium Martini.']

5. Tractatus moralis de oculo. [Robert Grosseteste].

Inc. f. 211. 'Si diligentur uoluerimus.'

6. Breuiloquium de virtutibus antiquorum principum ac philosophorum. [Cf. **F. 154.** 2.]

Inc. f. 227. 'Quoniam misericordia et veritas custodiunt regem.'

Expl. f. 234. 'ego vita. Amen.' Tabula follows, and after that an additional piece beginning, 'Solinus libro, 4 c.'[1]

Expl. f. 234^b. 'amor deserendi nephas.'

Without cover. Outside leaf ruled for writing, and used by a scribe to practise calligraphy ('Quesumus domine,' 'Si mea penna valet,' etc., etc.) Neatly, but carelessly written. Initials in red and blue, and rubricated titles throughout. Four blank leaves between Nos. 3 and 4. xv cent.

F. 116. Sophestrie libellus.

This is the title on the outside, now the fly-leaf, of this book. It is a note-book of logical and philosophical matters such as might be useful to an Oxford scholar in cent. xiv or xv.

Cf. **F. 65, F. 118.**

Newly bound in brown leather. Written in a very crabbed hand with numerous contractions on 61 leaves of paper. Imperfect at beginning and end. The following titles, most of them in red ink, may be noted.

Colophon, f. 46^b, 'Expliciunt sophismata Heytisburi,' followed by 'Proportio dicitur duobus modis.'

[1] A blundered reference: should be Solinus, c. 40.

f. 48. 'Expliciunt proporciones' . . . . (name illegible).

Ibid. 'Ignis summus est summe,' etc.

f. 49b. 'Expliciunt termini naturales secundum vsum Oxon.'

f. 51. 'Omnis proposicio.' This treatise continues to end.

The writer, though not a professional scribe, has a taste for ornamental capitals: a Q with a face in it on 56; several caricature sketches in the margin; a very disagreeable looking king (possibly intended for Henry IV.) constantly occurs; and a pleasant face under a 'Louis XI' hat on 52b. xv cent.

F. 117. 1. Vulgaria. Liber de abstinentia [so called from its first heading].

'Sunt hoc collecta libro vulgaria dicta
Ex alphabeto distincta et scripta teneto
Expositum titulo qui liber est proprio.'[1]

Inc. f. 1. 'Duplex est *Abstinentia.*'

Expl. f. 58. 'Explicit liber de abstinentia.' Tabula follows, occupying two and a half leaves.

2. Sermones.

Inc. f. 61. Imperf., begins with 'dominica xiiii post *pentecosten*,' shewing that the collection is not of English origin.

3. Liber de miseria humane condicionis a Lothario diacono cardinale sanctorum Sergii et Bacchi qui postea Innocentius pp. tercius appellatus est.

Inc. f. 80. 'Domino patri karissimo P. Portuensi episcopo.'

Written during his enforced retirement under the pontificate of his predecessor Celestine III. (1191—98).

4. Meditationes Bernardi de interiore homine.

Inc. f. 96. 'Multi multa scire volunt et sciunt,' etc.

The end mutilated.

In old white leather. Ligatures at back: one clasp remaining. Initials in red, green and blue; the different works in different hands: 2 and 3 in the same. Many leaves wanting between Nos. 1 and 2, some decayed by damp at the beginning of No. 2, and the last few of 4 destroyed. On last fly-leaf is written (17th-cent. hand), 'Inter hominum labores nullus magis est damnandus quam ille qui nulli servit usui . . . . cum libros scribas noli ita scribere ut ab aliis legi non possint,' etc.; all which might have been very justly inscribed in the last volume or the next (**F. 116**, **F. 118**), but is not called for here.

F. 118. Sophistria secundum usum Oxonie.

1. Summule. f. 3.

[1] In fact the book *is* 'Vulgaria'; it is *called* 'De abstinentia,' and its *title* is 'Expositum'!

2. Consequencie. f. 4^b.
3. Supposiciones. f. 8.
4. Obligaciones. f. 8^b.
5. Tractatus pro exponentibus. f. 10.
6. 'Differt aliud et non idem.' f. 11.
7. 'Incipit' secundum vsum Oxon. f. 13.
8. 'Desinit' " " " f. 14^b.
9. De obiectionibus consequentiarum. f. 15^b.
10. Tractatus de asininis. f. 20.
11. 'Iuxta hunc textum.' f. 25.
12. 'Terminum qui faciunt.' f. 30^b.
13. De naturis. f. 32.
14. Proportiones. f. 35.
15. Obiectiones. f. 38.
16. Insolubilia. f. 41.
17. 'Terminus est in quem' [*sc.* resoluitur propositio] 'secundum mag'r'm. Edwardum Upton.' f. 43^b.
18. Argumentum de obiectionibus obligacionum. f. 45^b.
19. Supposiciones mag'ri Roberti Alington. f. 46.
20. Asinina. [A fresh instalment of No. 10, syllogisms to prove the proposition 'Tu es asinus.'] f. 48.
21. Obiectiones consequentiarum. f. 55.
22. 'Termini cum quibus.' f. 55^b.
23. Tractatus qui vocatur 'In terminis relatis.' f. 56, followed by certain 'diffiniciones que non possunt improbari' (f. 59^b).
24. Conclusiones Bellyngham (?) [1]. f. 60.
25. Sophismata W. M[ylverley [2]] in determinacione sua. f. 64, followed by 'Responsiones ac distinctiones [? eiusdem] de *Incipit*' (v. No. 7).
26. Tractatus de propositione. f. 79; followed by two scribbled leaves,
27. 'Staunton monachus Wynchcub'm [? Wynchcumbensis] de diuisione.' f. 83.
28. 'Bonus casus de alteratione secundum mag'r'm. Edw. Vpton.' f. 85.

[1] The name 'Bellyngham' appears in the index only, not in the text.
[2] Here the name may be filled in with more certainty from the index.

29. Supposiciones Alyngton. f. 86[b].

30. [Alyngton de] 'Incipit.' f. 90. Cf. No. 7.

31. Sophismata de quantitate, de scire, etc. f. 93[b].

32. 'Terminus est in quem.' [=No. 17.] f. 100.

33. Sophismata magistri Roberti Stonam [so entitled; but the headline throughout is 'Sophismata Heytisbury' (cf. **F. 116**)]. f. 101.

34. Materia de diuisione. f. 108.

35. Varii tractatus Roberti Alyngton. f. 113. These apparently run to the end of the book, except that ff. 152—159 are occupied by 'Compendium de accione elementorum abstractum a decima parte Dumbleton [cf. **F.6**, **F.23**] secundum M['rum] I. Chybmark (?).

The book ends (imperfect) with f. 184.

A collection of logical and philosophical texts used in schools of Oxford in the 15th cent. Resembling **F. 116**, but far more systematically arranged.

On paper without cover, but the outer leaf at beginning is vellum; the end is lost. Fairly well written as far as f. 53, with rubricated titles, &c. On f. 55 is 'Expliciunt obiectiones consequentiarum. Nunc scripsi totum: pro xp'o da mihi potum.' The rest of the book is, in fact, in various hands, and slovenly in comparison. On f. 112[b] is a full-page drawing in pen and ink of St. John with the chalice and serpent escaping from it. On f. 136 are the lines:

'Concedat cristus mihi perlustrare sophisma
Vt panis pistus reddatur nullibi cisma.'

On the outer vellum leaf is written, 'More Benett Waren Scolares Oxonie,' presumably a record of three scholars sent up from the Priory to the Benedictine College of Gloucester Hall. More may be the Prior of 1518. Also the lines:

'O vos gausidici qui linguam venditis ici
Vos vocat infernus vos abnuit ordo supernus:'

To which an answer, beginning 'O monachi,' has been erased. There is besides a drawing of a ragged staff with the inscription, 'Dn's Edwardii Warwycks' (*sic*).

On the verso of the vellum leaf is an index, headed 'In hoc libro continentur hij tractatus,' which corresponds with the facts so far only as No. 26. The remaining titles in the index have been inclosed in lines, and other matter seems to have been substituted in binding up the book. These titles are: 'Communis tractatus—Iuxta hunc textum [cf. No. 11]—Picture (?)—Proporciones—Quattuor materie Mylverley—Swynshed [cf. **F. 35**]—Materia de significare—Materia de proposicione—Materia de . . . (?).'

Besides the index is the name 'Henricus Bagcyer.' Late xv cent.

F. 119. 1. Aristotelis Topica.

Inc. f. 1. 'Propositum quidem negotii.'

2. Sophistici Elenchi.

Inc. f. 73. 'De sophisticis autem.'

3. Analytica Priora.

Inc. f. 93. 'Primum oportet dicere.'

4. Analytica Posteriora.

Inc. f. 139. 'Omnis doctrina.'

This book = parts 7—10 of **F. 66**.

Rebound in brown leather. Good initials in red and blue throughout, but no titles. Text well written, much annotated and interlined in a minute hand: wide margins. On the verso of the last leaf (f. 174) of the text and on both sides of the following fly-leaf is written a 'tractatum de spera,' imperfect at end. On a fragment of a leaf at end a sketch in red of a bearded warrior with a basket-hilted sword. Vellum. xiv cent.

F. 120. Concordantia discordantium canonum.

Inc. 'Humanum genus duobus regitur.'

Expl. (Imperf. in 'De consecratione,' *dist.* i, about two-thirds through the *distinctio*) . . . 'hortatur thimotheum apostolus dicens Obsecro. . . .'

The above is the full title of Gratian's Decretum, and expresses the compiler's intention, which was 'to extract from the conflict of opinions the doctrine which from its superior authority, its more recent date, or its intrinsic reasonableness, may be taken to be the ascertained Law of the Church.' (Rashdall, i. 130.)

The Decretum is said to have appeared in 1151.

In old white leather. Title on last cover: clasp remaining. A fine book, vellum, with wide margins: initials in red and blue, and rubrics. Remains of a sheet of music pasted inside last cover. xiii cent.

F. 121. Sermones [Philippi] Repington.

Inc. prol. 'Euangelice tube conuocatio.' The sermons begin with 1st Sunday in Advent, but the end of the book is lost, the last sermon being for 17th Sunday after Trinity.

Philip Repington or Repingdon, at the time of his inception in theology at Oxford (1382), was a vigorous and even violent supporter of Wycliffe. After condemnation he abjured, and eventually became Bishop of Lincoln (1405). For a full account of him see Wood, *Annals*, i. 502 foll.

In old white leather over boards; two clasps partly remaining; covers torn and worm-eaten. On paper, with two vellum leaves at beginning and two at end, being parts of a MS. of Justinian's Codex (xiv cent.). Some leaves cut or torn out. At the beginning of the sermons, 'Sancti spiritus assit nobis gratia,' and in red, 'Sermones secundum Repington.' xv cent.

F. 122. Breviarium Bernardi prepositi de iure.

Inc. f. 3. 'Iuste iudicate filii hominum et nolite iudicare secundum faciem,' etc.

A summary of canon law, divided into five books, following the arrangement of the five books ot Decretals.

In plain oak boards with leather thongs; no trace of any cover or back remaining. On vellum: f. 1 contains a table of contents, f. 2 appears to be a leaf bound in out of place. 90 ff. besides a fly-leaf at each end. Well written with red and blue initials, and rubrics. The first words of every book are written in a sort of monogram: in the first book the scribe seems to have intended us to read 'giuste giudicate,' an evidence of Italian origin. On the verso of f. 86 the illuminations cease, and the book is continued to the end in a smaller hand. Marginal and interlinear comments throughout, the last few leaves crowded with miscellaneous writing.

In the first rubric the author's name is given as 'Bernardi prepositi papiniensi' (*sic* for ? Papiensis). xiv ecnt.

F. 123. Collection of Grammatical works. Cf. **F. 61.**

1. [No title: first two leaves cut out.]

Inc. (Imperf.) f. 1. 'Philosophia genus est ceterarum disciplinarum.' [This is a comment on a text which is wanting.]

Expl. f. 24^b^. 'ut accio. Explicit modus regularum.'

2. [Donatus.]

i. *Inc.* f. 25. 'Partes orationis quot sunt? Octo,' etc.

ii. *Inc.* f. 37. 'Doctus que pars? Nomen,' etc.

iii. *Inc.* f. 40. 'Regimina.'

iv. *Inc.* f. 52. 'Tractatus vocalium consonantium et ortographie.'

v. *Inc.* f. 56. 'Tractatus accentus et metri compendiose collectus.'

vi. *Inc.* f. 58. 'Regule versificandi.'

vii. *Inc.* f. 65^b^. 'Ars kalendarii.' *Expl.* f. 67^b^.

3. Tractatus diuersarum figurarum. [Cassiodorus.]

Inc. f. 68. 'Cum aliquotiens in scripturis.'

Expl. f. 70^b^. 'memores uxoris Loth.' (Cf. **F. 61**, 3.)

4. Expositiones Grecorum nominum et Ebrahicorum.

Inc. f. 70^b^. *Expl.* f. 71.

5. Modus declinandi ab vno usque ad mille. De mille et omnibus suis complicibus.'

Inc. f. 71. *Expl.* f. 71^b^.

6. Ars Algorismi. [Alexander de Villa Dei.]

Inc. f. 71. 'Hec Algorismus.' Ends with a table, f. 78^b^, followed by 'Modus dictandi.' *Expl.* 'daui filius,' f. 80.

7. Ars Concordantiarum.

Inc. f. 80^{b}. 'Tempore presenti.' *Expl.* f. 99^{b}. [=**F. 61**, 5, ff. 202—215.]

8. 'Liber accidencium' secundum vsum mag'ri Ioh'is Leylond.'

[Written in English on last leaf. f. 99^{b}. in a later hand, partly erased.]

Expl. 'comyn, as homo.'

In boards covered with red leather. Well written, with coloured initials and rubrics. xv cent.

F. 124. 1. Interpretatio nominum Hebraicorum.

Inc. f. 1. '*Aaz:* apprehendens,' etc.

This dictionary occupies the following leaves of the book, as it is now bound up; in this order: 1—12, 27—37, 13—26, 49—55.

Expl. f. 55^{b}, with article '*Zuzim*.'

2. Liber Eucharii episcopi de locis sanctis.

Inc. f. 45^{b}. 'Fausto presbitero insulano.'

Expl. f. 46^{b}. 'fidem faceret.'

3. Epistola Ieronimi ad Dardanum de terra repromissionis.

Inc. f. 46^{b}. 'Queris Dardane.'

Expl. f. 48^{b}. 'alterum pudoris alterum caritatis est.'

4. Liber sancti Ieronimi de locis qui in scripturis inueniuntur.

Inc. f. 56. 'Eusebius qui a beato Phanphilo.' Occupies ff. 56—60, 38—45.

Expl. f. 45^{b}, with article '*Zyf*.'

5. Questiones theologice.

Inc. f. 61. 'Questio est quid sit fructus secundum scripturam.'

Expl. f. 68. the last 'questio' being 'An angelus et anima sint idem specie.'

6. Augustinus de spiritu et anima.

Inc. f. 69. 'Quoniam dictum est.' *Expl.* f. 76^{b}. 'implere potest.'

7. Tullius de amicitia. Excepta [1].

Inc. f. 76^{b}. 'Itaque ipse mea dicta legens sic afficior.'

Expl. f. 72^{b}. 'prestabilius esse putetis.'

8. Augustini soliloquiorum libri ii.

[1] So MS. = *excerpta*: cf. *exceptiones* in **F. 61.** 1.

Prefaced by Retract. i. 4. 'Inter hec scripsi,' etc.
Inc. f. 79b. 'Volunenti michi multa.'
Expl. f. 91. 'fiat ut speramus.'

9. Augustini liber de immortalitate anime.
Prefaced by Retract. i. 5. 'Post libros soliloquiorum,' etc.
Inc. f. 91. 'Si alicubi est disciplina.'
Expl. f. 95. 'distare conuincitur.'

10. Augustini liber de quantitate anime.
Inc. f. 95. 'Quoniam video habundare te ocio.'
Expl. f. 110b. 'me ipsum oportuniorem seruabo.'

11. Augustini epistola ad Paulinam de videndo deo.
Inc. f. 110b. 'Memor debiti.'
Expl. f. 116b. (Imperf. in cap. xvii.) 'eorumque acie.'

12. Glossa in libros Sapientie et Cantici Canticorum.
Inc. f. 117. (Imperf. at Sap. viii. 8.) *Inc.* Cant. f. 134.
Expl. f. 165b. (Imperf. at Cant. vi. 11.)

13. Glossa in Apocalipsim.
Inc. f. 166. *Expl.* f. 224b. Complete.

14. Questiones de statu beatorum.
Inc. f. 225. 'Vtrum gaudium accidentale beatorum continuetur in eternum uniformiter.' Ends with a kind of summary on the subject, which begins: 'Benedictiones dabit legislator: ibunt de virtute in virtutem,' etc.
Expl. f. 230b. 'absque nominibus laudes canuntur.'

15. De Penitentia et Confessione.
Inc. f. 233. 'Misericors et miserator.'
Expl. (Imperf.) f. 256b. 'qui non uult confiteri ....'

16. Egidius Romanus in Aristotelem de anima.
Inc. f. 257. [Dedicatory letter 'Iacobo Iohannis Gayetani.']
Expl. (Imperf.) f. 268b. 'debilitatos.'

17. At the beginning of this volume are 10, and at the end 12, leaves, which have been treated by the binder as fly-leaves, but they contain two (separately) continuous fragments of what has been a fine MS. of Durandus' Rationale. [cf. **F. 129.**]

1. *Inc.* '[manipulus penitentiam] designat. Inde est quod.' (III. 6.)
Expl. 'qui sunt in purgatorio.' (IV. i. 1.)

2. *Inc.* 'et calice discooperto accipiens hostiam.' (IV. ii. 21.)

Expl. 'ex effusione sanguinis immaculati.' (IV. iii. 3.)

A composite book, strongly but roughly bound in thick white leather with flaps. The contents may be divided into 3 sections:

A. ff. 1—60, a collection of works on Hebrew names, well written in the same hand throughout. Badly treated by the binder (see above), and much damaged by damp. xiii cent.

B. Nos. 5, 12—14, 16. That f. 61 was once the first page of a separate book is shewn by the inscription at the top, 'Liber sc'e Marie Wygorn' per fratrem Henr' Fowke ex dono Ran' de Catthorp, p . . . .[1]' These treatises, if not all by the same hand, are in writing of a very similar character. xiv cent.

C. The remainder of the book, including the fragments of Durandus (No. 17). These last, however, are in a different hand. late xiii cent.

F. 125. Ranfredi liber secundum forum ecclesiasticum in causis ecclesiasticis.

This is the title given to two works, viz.:—

1. Ranfredi summa de libellis in iure canonico.

Inc. f. 1. 'Super accionibus omnibus compositi sunt libelli.'

Expl. f. 25b. = **F. 100.** 4.

2. Eiusdem liber secundum forum, etc.

Inc. f. 26. 'Si considerarem ingenium et scientie proprie facultatem.'

Expl. f. 191. 'studium et sollicitudinem componentis;' followed by the lines:

'Explicit hic bellus Ranfredi forte libellus.
Hunc possidenti veniant bona sepe tuenti.
Condonetur ei qui semper fert misereri.'

In old white leather; clasp gone, and binding falling to pieces. Inside first cover a leaf of a service-book with music; on the end cover the last leaf of the book (f. 191) is pasted down. Good initials in red and blue, rubrics, &c.

At the top of f. 1 is written, 'Tradatur domino Thome Hoctone precentori.'

F. 126. 1. Sermones diuersorum.

Inc. f. 1. (*prol.*) 'Scio quod vox mea de fistula procedens exili,' etc.

On f. 23 is the colophon, 'Explicit confessio mag'ri fratris Ioh'is Tyssyntone de ord. min. sacr. theolog. doctoris quam edidit et publice in schola minorum Oxonie determinando promulgauit ad declarationem

[1] In January, 1307-8, Ranulf de Catthorpe and John de Stratford were sent by the Prior of Worcester as his Commissaries to visit St. Augustine's Abbey, Bristol. (Reg. Sede Vacante, p. 117.)

et defensionem fidei orthodoxe de sacro altaris sacramento contra sectam Berengariorum.'

On f. 264b begins a 'Tabula de notabilibus que continentur in presenti volumine.'

The sermons continue after this to f. 307, where there is an index to them.

2. Liber sextus Decretalium.

Inc. f. 309. 'Bonifacius episcopus seruus seruorum,' etc.

Expl. f. 323b.

The Sixth book of the Decretals was issued by Boniface VIII., 3 March, 1298, and copies were sent to the different Universities; this is addressed to Oxford. For that addressed to Paris, see Denifle, Cartul. Univ. Paris, ii. 81.

Old white leather binding. Poorly written on coarse vellum. Ink much faded. No initials or rubrications. xiv cent.

F. 127. 1. Summa Reymundi de casibus [*sc.* in iure canonico].

Inc. f. 1. 'Quoniam ut ait Ieronimus.'

Expl. f. 194. 'si uoluntate mulieris facte sunt. Explicit.'

An 'arbor consanguinitatis' follows, and after that a 'tabula.'

2. Summa edita a d'no Berengario, etc. . . . qualiter homo et quibus canonibus potest incurrere sententiam excommunicationis.

Inc. f. 199. 'Berengarius miseratione diuina.'

Expl. f. 203b. 'intelligitur concessa absolucio.'

Reymundus is the well-known Canonist Raymund of Pennaforte, who compiled the five books of Decretals under the direction of Pope Gregory IX. (1227—1241).

Berengarius Fredolis, bishop of Beziers, was one of the French Cardinals created by Clement V. shortly after his election in 1305, and played a considerable part (as bishop of Ostia) in the often interrupted Conclave which finally elected John XXII.; though he was never himself a candidate for the Papacy. The work of his fellow-Cardinal, W. de Mandagoto,' de electionibus' [**F. 111**, 3], is inscribed to him.

In boards (one broken) covered with old white leather, much torn; clasps gone. Well written, with rubrics and initials in red and blue. Late xiv cent.

F. 128. 1. Distinctiones Cestrensis monachi.

First article *Abicere*, last *Zelus:* 125 ff.

2. Robertus Holkot super librum Sapientie.
Inc. f. 126. 'Dominus petra mea et robur.'

A mere fragment of this voluminous work, containing only 10 'lectiones' out of 212. The 'tabula,' however, which follows, is perfect: its pagination shews that it was originally at the beginning of the book, as is generally the case in the printed edd. of Holkot's work.

Robert Holkot, a laborious Dominican divine, is rather doubtfully stated by Leland to have been born in Northamptonshire; that he died at Northampton of the plague in 1349 is more certain. He was at one time chaplain to Bishop R. de Bury of Durham, and has been thought to be the real author of that prelate's famous *Philobiblon*.

In old white leather; clasps gone. The initial and border in red and blue on first page; lower portion much damaged by damp.

Inside first cover is written, 'Liber beate marie Wygornye quem contulit magister Iohannes Fordam prior eiusdem loci, et idcirco qui etc.' . . . [probably this inscription applies only to the *Distinctiones*; or some one has certainly incurred the anathema which follows (see on No. 2 above)]. John Fordham was Prior 1420—38; he may possibly have been Prior of Gloucester College at Oxford previously[1].

On last leaf of text is written, 'Magister Walterus de Lodyfford debet omnes 3.'

xv cent.

F. 129. Durandi rationale diuinorum officiorum.
Inc. 'Quecunque in ecclesiasticus.'
Expl. 'deuotas orationes effundant.'

Durandus, born at Puy-Moisson in Provence about 1230, graduated at Bologna, taught Canon Law there and at Modena, and was employed by Gregory X. as one of the clerks to the Council of Lyons in 1274. After the Council the Pope appointed him Governor of the 'Patrimony,' in which capacity he suppressed a revolt at Forli with great severity. He became Bishop of Mende in 1286, and died ten years later on a mission to the King of Cyprus.

The 'Rationale' was the first book (after the Bible) printed with a date (Fust, 1459). See also **F. 111**, 1.

Rebound in brown leather. A fine book, with rubrics and good initials in red, green, and blue.

xiv cent.

F. 130. Summa Theologie alphabetice.
A theological dictionary; *Abel—Zelus*, ff. 186.

[1] Wood (*City of Oxford*, ed. Clarke, ii. 262) mentions a John Fordham who was prior of Gloucester College 'tempore *W.* abbatis S. Edmundi.' The abbot from 1390 to 1427 was *W.* de Cratfield.

Rebound in brown leather. On the first fly-leaf, which has apparently served as the outer cover of another book, is written, 'Liber ecclesie Wyg' per d'n'm Nich'um Haucke bach'm sacre theol. ;' also the words, 'S'c's Oswaldus Archiep'us Ebor.' and the beginnings of a table of contents.

On a leaf at the end, following the text, is 'Caucio magistri Thome Bemysseley exposita in cista de duncano anno domini m cccc lxii, 18 die feb. cum lrs (= libris) . . . . 2° folio primi *regnaret*, 2° folio secundi *litteris* etiam (?) est murra ponderis iii unc. iii qr.' (3 oz. 15 dwt.). The reading is not very certain, but it seems clear that Bemysseley deposited in Duncan's chest (one of the University chests at Oxford) a mazer-bowl (murra) weighing 3⅞ oz. as security for the two books above described. xv cent.

F. 131. Speculum Iuris Canonici uocatum Summa Summarum.

Inc. f. 1. 'Ad honorem et laudem nominis.'

Expl. f. 398b. 'vel etiam respondendum et sic finitur. Explicit summa summarum.'

A tabula follows, in the hand, apparently, of Henry Fowke. That this *Summa* was intended as a manual for English use is shewn by the promise of the preface to include the constitutions of the legates Otho and Ottobon, and of Archbishops Peckham and Boniface, and the decrees of 'the Court of Arches of London.' The last paragraph of the book is a declaration of the practical superiority of this manual over all others of its class, such as Durandus' *Repertorium* [**F. 111**, 1], and the *Speculum simplicium sacerdotum.*

In white leather binding, repaired. A well-written book with good initials: a particularly fine border with grotesque figures round the first page of text. On first fly-leaf, 'Liber sancte Marie Wygornie per fratrem Henricum Fowke monachum eiusdem loci Precium l solidis.' Inside last cover a copy of a letter from the same to the Provincial of the Augustinian Order. (See Appendix.) xiv cent.

F. 132. S. Anselmi Cantuariensis Opera.

1. De similitudinibus.

Inc. f. 1. 'Voluntas tripliciter intelligitur.'

Expl. f. 29. 'ne nobis noceant in quantum uolunt.'

2. Meditationes et orationes ad diuersos sanctos.

Inc. Prol. f. 29. 'Orationes seu meditationes.' *Expl.* f. 47.

These are addressed: ad Christum—ad S. Mariam—ad S. Io. Bapt. —ad S. Petrum—ad S. Paulum—ad S. Io. Evang.—ad S. Stephanum —ad S. Marcum—ad S. Benedictum (oratio propria monachorum)—ad S. Mariam Magd.—episcopi uel abbatis ad sanctum cuius nomine regit ecclesiam—pro amicis—pro inimicis—ad animam suam (meditationes)—ad Deum Patrem—ad acquirendum Spiritum Sanctum— de Sancta Cruce.

3. Prosologion.

Inc. Proem. f. 47. 'Postquam opusculum quoddam.'

Inc. f. 47^b. 'Eia nunc homuncio.' *Expl.* f. 51^b.

4. De reparatione humani generis. [= **F. 75**, 20.]

Inc. f. 51^b. 'O anima Christiana.' *Expl.* f. 53^b.

5. Tres tractatus, scilicet:

i. De veritate. *Inc.* [post prologum tractatuum] f. 54. 'Quoniam Deum veritatem esse credimus. *Expl.* f. 59^b.

ii. De libertate arbitrii.

Inc. f. 60. 'Quoniam liberum arbitrium.' *Expl.* f. 64^b.

iii. De casu diaboli.

Inc. f. 65. 'Illud apostoli *Quid habes,*' etc. *Expl.* f. 74^b.

6. De conceptu uirginali.

Inc. f. 75. 'Cum in nominibus' [*sic* for 'omnibus'].

Expl. f. 83. 'si uera probari poterit.'

7. De processione Spiritus Sancti.

Inc. f. 83^b. 'Negatur a grecis.'.

Expl. f. 93^b. 'non sensui latinitatis.'

8. De concordia prescientie et predestinationis.

Inc. f. 93^b. 'De tribus illis questionibus.'

Expl. f. 104. 'petentibus impendere.'

9. Epistola de Incarnatione Verbi.

Inc. f. 104. 'Domino et patri uniuerse ecclesie.'

Expl. f. 110^b. 'in eodem libello aperte inueniet.'

10. De grammatico.

Inc. f. 110^b. 'De grammatico peto.'

Expl. f. 116. 'perfecisse non negabis.'

11. De sacrificio Grecorum [*alias* De fermentato et azymo].

Inc. f. 116. 'Anselmus seruus ecclesie Cantuariensis.'

Expl. f. 117^b. 'rationabiliter iudicatur.'

12. Epistola de sacramento ecclesie.

Inc. f. 117^b. 'Domino et amico Ualeranno.'

Expl. f. 118. 'misi uobis olim quandam epistolam.'

13. Sermo super ***Intrauit Iesus in quoddam castellum.***

'Secundum quosdam iste sequentes [*sic*] tractatus est beati Ieronimi: secundum quosdam beati Augustini: tamen uerius creditur esse beati Anselmi.'

Inc. f. 118. 'Quid ad gloriosam uirginem.' *Expl.* f. 119^b.

14. Monologion.

Inc. Epistola ad Lanfrancum, f. 119^{b}, followed by preface and tabula.

Inc. f. 121. 'Si quis unam naturam.'

Expl. f. 138^{b}. 'ineffabiliter trinus et unus.'

15. Cur Deus Homo.

Inc. [post prologum et tabulam] f. 139. 'Sepe et studiosissime.'

Expl. f. 161^{b}. 'benedictus in secula. Amen.'

16. De excellentia beate virginis.

Inc. f. 161^{b}. 'Supereminentem. *Expl.* f. 169^{b}.

17. De conceptione beate virginis.

Inc. f. 169^{b}. 'Principium quo salus mundi.' *Expl.* f. 177.

18. De ortu et progressu saluatoris.

Inc. f. 177. 'Que ad dilectionem dei.' *Expl.* f. 182^{b}.

19. De septem beatitudinibus.

Inc. f. 182^{b}. 'Queritur inter homines.' *Expl.* f. 187.

20. De bona vita et felicitate iustorum.

Inc. f. 187. 'Respondetur illis.' *Expl.* f. 192^{b}.

21. De occupatione bona.

Inc. f. 192^{b}. 'Ad insinuendam [*sic*]. *Expl.* f. 194^{b}.

22. Dialogus inter Christianum et Gentilem.

Inc. f. 194^{b}. 'Magestas [*sic*] diuina.' *Expl.* f. 200^{b}.

23. De Antichristo.

Inc. f. 200^{b}. 'De antichristo scire uolentibus.' *Expl.* f. 201^{b}.

24. De corpore et sanguine Christi.

Inc. f. 201^{b}. 'Nota quod tota.' *Expl.* f. 202^{b}.

25. De Malo.

Inc. f. 202^{b}. 'Si malum et [*sic* for *est*] nichil.'. *Expl.* f. 203.

26. De Sacramentis Ecclesie [= no. 11, q.v.], ff. 203^{b}, 204.

27. Questiones Anselmi.

Inc. f. 204^{b}. 'Ligacio flagellacio.'

Expl. f. 213. 'Quisquis ad altare stas ut celebras memorare:
Ut sacramentis assit donacio mentis.'

28. Epistole: scilicet

i. Odoni et Lato, f. 213.—ii. Lanzoni, f. 214.—iii. ad Gundulphum, f. 215^{b}.—iv. ad Henricum, f. 216.—v. Fiodeline, f. 216.—vi. ad Radulphum, f. 216^{b}.—vii. ad Lanfrancum, f. 217.—viii. ad Robertum monachum, f. 219^{b}.—ix. Eulalie abbatisse, f. 218.—x. Hugoni archidiacono, f. 218.—xi. Eulalie abbatisse de s'c'o Edwardo et omnibus

filiabus eius, f. 218^b. xii. Abbati Willelmo, f. 219^b.—xiii. Priori et fratribus s'c'i Albani (headed in red 'ad abbatem fiscanensem'), f. 221.—xiv. Gundulfo, f. 221^b.—xv. Herlewyno de diuersitate persone, f. 222.—xvi. Lanfranco archiepiscopo, f. 222.

In old white leather; clasps gone. On first fly-leaf a note, 'Liber m'ri de Wych plus habet quam iste,' i.e. Mr. Wych's copy has something that is not in this; and the writer proceeds to give the passage, and the place where it is to be inserted, viz., 'De similitudinibus, c. 51,' f. 10, col. 1, ll. 7, 8. A note there in the same hand.

Very well written, with good initials in red and blue, and rubrics. A fine and unusual border on first page in penwork. The end has suffered from damp. Title on last cover. Late xiv cent.

F. 133. Historia scholastica magistri Petri Comestoris. [See **F. 1**, etc.]

Inc. Prol. 'Reuerendo patri ac domino Wlelmo,' etc.

Inc. 'Imperatorie maiestatis.'

Expl. 'scilicet in catacumbis.' Followed by epitaph in the same hand:—

'Petrus eram quem petra tegit dictusque comestor
Nunc comedor. uiuus docui nec cesso docere
Mortuus. ut dicat qui me uidet incineratum,
Quod sumus iste fuit. erimus quandoque quod hic est.'

On the last leaf of the book is written in a later hand a supplement to Jerome's interpretations of Greek and Hebrew names, with a preface beginning: 'Beatissimus Ieronimus vir eruditissimus et multarum linguarum peritus hebreorum et grecorum nominum primus in latinum conuertit collectasque in vnum conscripsit. Ex quibus siue que ignorata siue que inuenta non sunt pretermissis multis que ex diuersis sanctorum patrum libris exquirere valuimus per singula particularum capita distinguentes in vnum conscripsimus. . . . .'

In old white leather with clasp: title on back. Inside first cover a leaf of old music with words: 'O decus predicancium predicatorum gloria. O gemma contemplancium pauperum solacium,' etc.; in second column, 'Salue fenestra vitrea solis,' etc.

Initials in red and blue, with rubrications. Annotations and corrections in margins. A well written copy, not much used. xiii cent.

F. 134. Magister Sententiarum.

Inc. 'Cupientes.' *Expl.* f. 196. 'via duce peruenit.'

Cf. **F. 2**, **F. 8**, etc.

Rebound in brown leather. A good copy, much annotated: initials in red and blue; lower part of leaves towards the end damaged by damp.

On 2 leaves at beginning, and 5 at end, is written part of an old index of legal subjects. The text of the Sentences is followed by this Collect: 'Perficiant nobis, Domine, quesumus, tua sacramenta quod continent; vt quod nunc specie gerimus rerum veritate capiamus. Per D'num, etc.' xiv cent.

F. 135. Digestum inforciatum [cum tribus partibus].

The second part of the Digest, according to its regular medieval division, which seems to have been accidental in its origin. With the 'Tres Partes' [the section so called from its first words, beginning at Dig. xxxv. t. 2, 82], the 'Inforciatum' contains Dig. xxiv. t. 2—xxxviii.

In old white leather with flaps, repaired; old title on last cover. A well written copy, with good initials and rubrics. Fly-leaves crowded with notes in minute handwriting. xiii cent.

F. 136. Digestum novum.

The third part of the Digest, xxxix.—l.

In old white leather over boards. Poorly and rather carelessly written, with occasional rubrications only. Size of page smaller than in preceding volume. xiv cent.

F. 137. 1. Grammatica a Petro Helie composita.

Inc. f. 1. 'Ad maiorem artis grammatice cognitionem.'

Expl. (*Imperf.*) f. 70^b. 'raro dicit quia inuenitur . . . .'

This work = **F. 99**, that MS. wanting the beginning, which is here supplied, while it, on the other hand, supplies the end of the treatise (**F. 99**, f. 87 to end).

2. Eiusdem constructionis liber.

Inc. (*Imperf.*) f. 71. '. . . . speciem cadit, Queritur etiam.'

Expl. f. 96. 'de modis ista sufficiant.'

Petrus Helie or Helias, a famous grammarian of the 12th century, closely followed Priscian's arrangement in his grammatical writings. Of these two works No. 1 corresponds to Priscian, books i—xvi; No. 2, books xvii, xviii.

'Figure sophestrie exemplificate' is the strange title pasted on the fly-leaf of the volume.

Rebound in brown leather. A fine book in general appearance, but not very well written. Sadly mutilated, the latter part of 1 and beginning of 2 having been cut out.

On second fly-leaf, 'Liber ecclesie cathedralis beate Marie Wygornie, quem si quis furtiue abstulerit titulumve deleuerit anathema sit. Amen.' Also, 'Libera si dentur populo,' etc., quoted from Juvenal viii. 211-2. Besides the verso of the

same leaf, ff. 97, 98 at end are occupied with memorial verses, exemplifying grammatical facts, words similar in sound but different in sense, &c. This distich may serve as a specimen :—

'Est sic mercari deponens, auxionari :
Res augmentare si vis, res auxionare.'

On the last fly-leaf these lines, apparently a riddle :—

'In senis habeo ter septem lumina costis,
Et casu uario vel amicus fio vel hostis.' xiv cent.

F. 138. Sententie veraces fratris Thome [*sc.* Aquinatis] super[1] libros ethicorum Aristotelis in decem libros distincte.

Inc. 'Sicut dicit.'

Expl. 'totius libri ethycorum.'

In old red leather binding; old title pasted inside first cover. At head of first leaf, 'Liber ecclesie cathedralis beate Marie Wygornie.' Text very clearly written, with some fine initials. A handsome volume altogether, but it has been mutilated like **F. 137**, a large section in the middle having been cut out, so that we pass from *Eth.* v. 17 to vii. 4. xiv cent.

F. 139. Ricardus de Bromwych super quattuor libros Sententiarum.

Inc. (after 'tabula.' of 6 ff.) f. 8. 'Supra primum librum.'

Richard de Bromwich (mentioned under **F. 101**) appears frequently in the *Sede Vacante Register* between the years 1301 and 1350.

In old oak boards; no leather remaining. Inside first cover is written, 'Liber sc'e Marie Wygornie per fratrem Henricum Fowke quem dedit ei magister Ricardus de Bromwych pro quo quisque roget ut requiescat in euum[2]: et est precium eius xx*s*.' Underneath, 'Lectura quam fecit frater Ricardus de Bromwych et scripsit manu sua super quattuor libros sententiarum antequam legit librum sententiarum' (i.e. before *lecturing* on the Sentences).

At the beginning of the text is written, 'Assit principio sancta Maria meo. Sancta Maria sancte Oswalde sancte Wulstane orate pro me,' and this invocation (of the local saints included in the old dedication of the cathedral church) is repeated in several places throughout the volume.

Apparently, then, this book is the autograph, as well as the composition, of Richard de Bromwich.

Written in current chancery hand, much annotated. xiv cent.

F. 140. Ludolfus de Saxonia de vita Christi.

Inc. 'Fundamentum aliud nemo potest.'

Expl. 'iusticie ac salutis eterne. Amen.'

The first 3 ff. are occupied by a 'Tabula evangeliorum contentorum in libro de vita Xpi continente tres partes principales et hoc secundum

[1] The MS. has 'super *vi* libros,' but this is merely an error for *x*.

[2] So MS., but it is probable that *et'num* (= *eternum*) is the word intended.

ordinem dominicarum feriarum et festiuitatum tocius anni.' In the body of the work the names of the Fathers quoted are entered in the margin.

Ludolphus Saxo, first a Dominican, afterwards a Carthusian, flourished about 1330 (Cave).

In boards, covered by old white leather; clasps gone; old title on last cover. A handsome volume well written on thick paper: spaces left for the rubricator not filled in. xv cent.

F. 141. 1. Glossa Guidonis [de Baysio] in librum sextum decretalium.

Very imperfect: begins in tit. 3 of bk. II. (*de litis contestatione*); thence to end of bk. V. = **F. 97**.

2. Liber sextus decretalium cum glossa.

Text surrounded by commentary. This part of the MS. being the best written and most handsomely illuminated, has suffered most. There remain only parts of I. 1-8, II. 1-4, 12-15, III. 13-18, V. 2-11.

3. Apparatus Iohannis Andree in librum sextum decretalium.

Also very imperfect: first leaf cut out, but the commentary contains the beginning of bk. I. tit. 1. (*de summa trinitate, etc.*). The whole of bk. IV. has been torn away.

In old white leather binding, clasp remaining. The few illuminated initials and borders that are left shew that this was once a very beautiful book; it is now a deplorable wreck; initials and whole leaves, presumably those that contained illuminations, cut out with a knife throughout.

Inside last cover is a copy of letter written by Henry Fowke to the Bishop of Winchester (Adam de Orleton, who had been translated to that see from Worcester), narrating the election to the bishopric of the Prior (Wolstan de Braunsford) 'per viam simplicis compromissi,' on Jan. 5, 1338-9. xiv cent.

F. 142. 1. Iohannis Damasceni Logica [Latine].

Inc. on fly-leaf which has been pasted to cover: text becomes legible first at c. 5 (= c. 13 of ordinary edd.), 'Accidens est quod adest et abest.'

Expl. f. 36. 'inconfusum et invertibile.'

Followed on f. 4 by an 'epistola Origenis' in the same hand, beginning, 'Quidam eorum qui libenter habent criminari proximos,' ending, 'testimonium uel dicens uel dicentibus credens.'

2. Iohannes Chrysostomus super evangelium Iohannis per Burgundionem iudicem Pisanum.

Inc. (*prologus Burgundionis*) f. 5. 'Omnibus in Christo fidelibus.'

Inc. opus, f. 6. 'Vt agonum qui foris sunt inspectores.'

Expl. (unfinished; on John xiv. 2), f. 65. 'deinde ait' [*sc.* 'In domo patris mei,' etc.].

3. Chrysostomi homelia xxx[a] de eo quod nemo leditur nisi a se ipso.

Inc. f. 67. 'Scio quod crassioribus.'

Expl. f. 71. 'qui a semet ipso non leditur.'

4. Chrysostomi liber de reparatione lapsi.

Inc. f. 71. 'Quis dabit capiti meo aquam.'

Expl. f. 78. 'ultra medicamina non queras.'

5. Chrysostomi libri duo de compunctione cordis.

Inc. f. 78[b]. 'Cum te intueor.'

Expl. f. 84. 'immortalibus flammis.'

6. i. Expositio in psalmum quinquagesimum *Miserere.*

Inc. f. 84[b]. 'Pictores imitantur arte naturam.'

ii. Omelia secunda in eundem psalmum.

Inc. f. 87[b]. 'Reliquias hesterne mense.'

[Seven leaves after this cut out.]

Burgundio of Pisa (d. 1194) was sent by the Emperor Frederick Barbarossa as an envoy to the Court of Constantinople, where he procured and translated several Greek works: this volume seems to be a collection of some of his translations.

In old white leather over boards; clasp and title gone. The first work (of John of Damascus) has been treated by the binder as fly-leaves, but it seems to be complete, though the first chapters are apparently condensed. Corrections and notes in margins. No initials. The last fly-leaf, pasted down like the first, contains a fragment in a later hand, much abbreviated. xiii cent.

F. 143. Epistole Pauli glossate.

Inc. (Imperfect at Rom. viii. 20.) 'Vanitati enim creatura subiecta est.'

Complete thence to end of epistle to the Hebrews.

In old white leather, stained and torn: clasp gone. A fine book, though wanting many leaves at the beginning; text in very large letters; some fine red and blue initials: marginal notes in red. xiv cent.

F. 144. Monaldus in decretales.

Inc. 'Quoniam ignorans ignorabitur.'

Expl. 'in celesti gloria perhenniter fulgeamus.'

This MS. = **F. 90.** 3.

Monaldus, a native of Dalmatia, of the Franciscan order, died in 1332 (Cave).

In plain oak boards, with leather back: clasps gone. Initials and rubrics.
xiv cent.

F. 145. Compendium Medicine per Gilbertum Anglicum.

Inc. 'Incipit liber monitorum tam vniuersalium quam particularium.'

Expl. 'Explicit compendium medicine a Gilberto Angclico compositum.'

Followed by an index occupying both sides of last fly-leaf.

Rebound in brown leather: old title pasted on fly-leaf. A leaf at the beginning belonging to another work in hand of xvth cent.
Poorly written: ink much faded. xiv cent.

F. 146. 1. Bonaguide de Arecio summa de officio aduocationis in foro ecclesiastico.

Inc. f. 1. 'Cum aduocationis officium.'

Expl. f. 18. 'plurima pretermisi ipsius breuitatis auxilio fretus.'

On the *verso* of f. 18 follows a table of 'xxxiii cause super quibus uiciatur eleccio.'

For another work of this canonist, see **F. 38,** 4.

2. [Notabilia decretalium et decreti.]

This title may be given to the matter which follows, ff. 20—135, on the authority of an old title to the whole volume written at foot of first leaf, 'Summa Bonagwyde et multa bona reperta [?] tam super decretales quam super decretum cum multis legibus et alia multa.' The text, written in a very close, cramped hand, does in fact consist of legal observations, reports of cases, &c. It is interrupted by f. 27, which contains 'Constitutiones Innocentii quarti Lugduni confecte' (which, however, are written more fully at f. 144), and by ff. 38—49, containing :—

3. Liber Iudicum.

Inc. Pref. f. 38. 'Venerabili patri ac domino magistro E. archipresbitero bononiensi mag'r P. de deo eius discipulus intimus,' etc.

Inc. ibid. 'Circa personas iudicum.'

Expl. f. 49. 'addendi mutandi uel minuendi.'

4. Constitutiones Alexandri pape quarti. Ff. 136—140.

5. Constitutiones Clementis pape quarti. Ff. 141—143.

6. Constitutiones Innocentii pape quarti. Ff. 144—151.

7. Controversia inter B[onifacium] Archiepiscopum Cantuariensem et Priorem et Capitulum Wigornie.

Inc. f. 152. 'Venerabilis pater B. dei gracia,' etc.

A collection of documents in the dispute between Archbishop Boniface and the Chapter of Worcester about the guardianship of the spiritualities of the see of Worcester in time of vacancy. The collection is incomplete, the last document being a brief of Pope Clement IV. citing the cause to Rome, 'Data Viterbii iii id. Iulii pont. nostri anno tertio.' (1267.)

Rebound in brown leather. Text very closely written; the first work alone rubricated. On first fly-leaf, 'Precium v. solid.' xiii cent.

F. 147. 1. Libri ethici Catonis [Disticha].

Inc. (imperf. an initial having been cut out), '[Cum] animadverterem.'

Inc. carm. 'Si deus est animus.'

Expl. f. 3. 'sensus coniungere binos.'

2. Liber Theodoli[1] [Theoduli Ecloga].

Inc. f. 3. 'Ethiopum terras.' [The end cut out.]

3. [Claudianus de Raptu Proserpinae.]

Inc. (imperf. at i. 25) f. 5. 'Vos mihi sacrarum penetralia.'

Expl. f. 10b. 'pars non exterrita latrat.'

4. Liber Statii (*sc.* Achilleis).

Inc. f. 10b. 'Magnanimum Eacidem.'

Expl. f. 17b. 'Aura silet: puppis currens ad littora venit' (a spurious line often found in late MSS. at the end of the Achilleis).

5. Doctrinale [Alexandri de Villa Dei].

Inc. prol. f. 17b. 'Informans pueros.'

Inc. ibid. 'Scribere clericulis paro doctrinale nouellum.'

Expl. f. 34b. 'in discreta reuellit.'

6. Gressismus [*sc.* Graecismus Eberhardi Bethunensis].

Inc. f. 34b. 'Quoniam ignorantie.'

[The end of this work and the beginning of the next cut out.]

[1] Theodulus, an obscure writer of uncertain date, but probably of the tenth century. The subject of his Eclogue is the comparison of the Old Testament miracles with the fables of the heathen poets. See Leyser, pp. 293 sqq.

7. [Anticlaudianus (Alani de Insulis).]

Inc. (imperf. with rubric 'de flumine amaro') f. 63. 'Quos tamen in vitreos tanta dulcedine fluctus.'

Expl. f. 68. 'saltem post fata silebit.'

8. Gesta Alexandri (Gualteri de Insulis [1]).

Inc. f. 68. 'Gesta ducis Macedum.'

Expl. (Imperf.) f. 86^{b}. 'cum mille carinis.'

9. [Horatii Carmina.]

Inc. (Imperf. at ii. 20, 24.) 'Mitte superuacuos honores.' Continues to *Epod.* 16, 1. 'Altera iam teritur bellis ciuilibus etas,' the last line on f. 98^{b}. Then another gap: f. 99 begins with Sat. ii. 4. 'Mendose quoniam.']

Expl. f. 102. 'peior serpentibus atris.' [End of Satires: according to an old index at beginning of book the Ars Poetica and the Epistles were between the Epodes and the Satires.]

10. Iuvenalis.

Inc. f. 102. 'Semper ego auditor.'

Expl. f. 126. 'leti phaleris omnes et torquibus omnibus' (*sic*).

11. Persius.

Inc. f. 126. 'Nec fonte labra.'

Expl. f. 130. 'finitor acerui.'

12. Liber qui dicitur Cartula. [? Bernardi Cluniacensis.]

Inc. f. 130. 'Cartula nostra tibi portat.'

Expl. f. 132^{b}. 'Hoc tibi det munus qui regnat trinus et unus.'

13. Vrbanus.

Inc. f. 132^{b}. 'Moribus ornari si uis.'

Expl. f. 150^{b}. 'Qui geminauit hely merito tribuat Danieli.'

14. Lucanus.

Inc. f. 151. 'Bella per emathios.'

Expl. f. 201^{b}. 'calcantem menia Magnum. M. Annei Lucani belli ciuilis explicit liber x.'

This collection is the most decidedly literary in character to be found in any volume in the library. Unfortunately it is sadly mutilated: an old index at the beginning gives the contents, as they originally were:—

Libri ethici. [This title seems to stand for Nos. 1—4, including Claudian and Statius.]

[1] Otherwise called de Castellione (d. 1201).

Doctrinale. [5.]
Gressismus. [6.]
Pergama flere [1]. Anteclaudiani. [7.]
Gesta ducis. Alexandri magni. [8.]
Mecenas attais. [Horace, Odes. 9.]
Humano capiti. [Ars Poetica. Lost.]
Oracius Prima dicte. [Horace, Epistles. Lost.]
Liber Sermonum. [Satires. 9.]
Iuuenalis. [10.]
Persius. [11.]
Cartula. [12.]
Vrbanus. [13.]
Lucanus. [14.]

In old white leather: clasps gone, and in bad condition. Lower parts of leaves at the beginning of the book much decayed through damp. Initials in red and blue. On first fly-leaf the name, 'Thomas de Wyndel.' xiv cent.

F. 148. [Baedae opera quaedam.]

1. Historia ecclesiastica gentis Anglorum.

Inc. (Imperf. at i. 14) f. 176. . . . 'cum suo rege Vortigerno.'

Expl. f. 237. 'pie intercessionis inueniam.'

[In some copies the paragraph thus ending is at the end of the *Preface*; in others in the place which it occupies here.]

2. In epistolam Iacobi.

Inc. f. 239. 'Iacobus,' etc. *Expl.* f. 247^b. 'mercedem consequetur.'

3. In epistolam Petri primam.

Inc. f. 247^b. 'Petrus,' etc. *Expl.* f. 256. 'vniuersis fidelium scribere ecclesiis.'

4. In epistolam secundam Petri.

Inc. f. 256. 'Simon Petrus,' etc. *Expl.* f. 261^b. 'melior est dies una in atriis tuis super milia.'

5. In epistolas Iohannis.

Inc. i. f. 261^b. ii. f. 272^b. iii. f. 273. *Expl.* f. 274.

6. In epistolam Iude.

Inc. f. 274. *Expl.* 275^b.

Rebound (18th cent.) in stiff leather boards: 175 leaves wanting at beginning, as may be seen from the pagination, which is ancient. Probably the volume originally

[1] This *incipit* seems to shew that, even when complete, the volume contained only a selection of extracts from the 'Anticlaudianus.' That poem certainly does not begin with the words 'Pergama flere.'

contained the whole of Bede's works. On a blank leaf (f. 238) is written in a 16th cent. hand, 'David Walker his booke'; underneath, 'Edward Walker,' 'Thomas,' and 'Margit.' At end of the 'Historia Ecclesiastica,' a recent hand (18th cent.) has inserted a biographical notice of Bede. xiv cent.

F. 149. [S. Augustini[1] opera quaedam.]

1. De Trinitate libri xv. [cf. **F. 11**, 1.]

Prefaced by a prayer, 'Da nobis, domine,' etc. f. 3.

Inc. f. 4. 'Domino beatissimo.'

Expl. f. 112. 'et tu ignosce et tui. Amen.'

Followed by Retract. ii. 15. 'De trinitate,' etc.

2. *Ricardus de S. Victore de S. Trinitate.

Inc. Prol. f. 113. 'Iustus meus ex fide uiuit.'

Inc. Tract. f. 114. 'Si ad sublimium scientiam.'

Expl. f. 155. 'cum personarum pluralitate.'

3. Sermo de oratione et ieiunio.

Inc. f. 155. 'Aduersus demonum nequitiam.'

Expl. ibid. 'hoc prestat oratio.'

4. De dogmatibus ecclesiasticis.

Inc. f. 155b. 'Credimus unum.'

Expl. f. 159b. 'Moribus inuenit.'

5. De perfectione iustitie hominum.'

Inc. f. 159b. 'Sanctis fratribus.'

Expl. f. 168b. 'anathematizandum esse non dubito.'

6. *Epistola Fulgentii [Ruspensis] ad Donatum.

Inc. f. 169. 'Multum benedico.'

Expl. f. 173. 'Dei filio domino Iesu Christo.'

7. De gratia et libero arbitrio.

Inc. f. 173. 'Propter eos.' *Expl.* f. 184.

Rebound in brown leather. A well-written book in good condition: good red and blue initials throughout. At head of first page, 'Liber ecclesie cathedralis beate Marie Wygornie.' On two leaves at beginning, and two at end of the volume, is written a conspectus of the *De Trinitate* in a later hand. xiv cent.

F. 150. Decretales cum glossa.

Inc. 'Gregorius episcopus.'

Expl. (Imperf. at V. tit. xl. 28.) 'ipsius indulgentie dicitur [effluxisse].'

The commentary does not continue beyond bk. IV.

[1] The two works in this volume, which are by other authors, are marked *.

In old white leather over oak boards; clasp gone. Text well written, with good initials. On last leaf but two: 'Iste liber constat monasterii sancti dogmaelis'; probably the Benedictine Priory of St. Dogmael in Pembrokeshire, a cell of St. Martin of Tours. Late xiii cent.

F. 151. Tabula Iuris. [Io. de Saxonia.]
First article *Abbas*, last *Xpus*. This volume = **F. 156**.

In old white leather over oak boards; clasps gone. Good red and blue initials: index at end.
On last cover: 'Dum sumus in mundo, viuamus corde iocundo' [*sic*], and 'delicta iuuentutis mee et ignorantias meas ne memineris domine.' xiv cent.

F. 152. 1. Lincolnensis de libero arbitrio [Robert Grosseteste].

Inc. f. 1. 'Quia circa rei esse.'

Expl. f. 11. 'que circa liberum arbitrium essent dicenda.'

2. Bernardus de laudibus B. Virginis [= **F. 71**, 8, 'Sermo super *Missus est*.']

Inc. Pref. f. 11, 'Scribere me aliquid.' *Expl.* f. 17b.

3. Augustinus de vera karitate.

Inc. f. 17b. 'Karissimi fratres qui ad ymaginem.' *Expl. ibid.*

4. Augustinus de decem preceptis et decem plagis.

Inc. f. 17b. 'Non est sine causa.'

5. Bernardus de amore Dei.

Inc. f. 18b. 'Venite ascendamus ad montem.'

6. Bernardus de diligendo Deo.

Inc. Pref. f. 21. 'Viro illustri domino H[aymerico].'

Inc. Tract. ibid. 'Causa diligendi Deum.'

7. Innocentii pape tractatus de contemptu mundi [= **F. 117**, 3].

Inc. f. 266. 'Domino ac patri karissimo.'

8. Liber Senece de copia verborum quem misit apostolo Paulo[1].

Inc. f. 33. 'Quisquis prudentiam sequi desideras.'

Expl. f. 36. 'turpissima iactura est que per negligentiam fit.'

9. Proverbia Senece [= **F. 38**, 7].

[1] Otherwise entitled, 'de formula honestae vitae,' and really the work of Martin of Dumium (a monastery near Braga in Portugal). See Haase, pref. to his ed. of Seneca, where he describes a MS. exactly corresponding with this (Bambergensis M. iv. 4); and, like this copy, followed immediately by 'Seneca's' Proverbs. The title is taken from Ep. ix. to St. Paul, *ad fin.* 'Misi tibi librum de verborum copia.'

Inc. f. 36. 'Alienum est omne.'

10. De cessatione legalium [R. Grosseteste].

Inc. f. 39. 'Fuerunt plurimi.'

11. Bernardus de precepto et dispensatione.

Inc. f. 50. 'Domino abbati Columbensi.'

Expl. f. 58. 'satisfacere studui.' Followed by the colophon 'Explicit salutatio et tractatus de obedientia obseruanda secundum Bernardum Abbatem de clara ualle. Amen.'

12. Bernardi liber apologeticus ad Guillelmum Abbatem.

[Here entitled, 'Epistola ad G. Abbatem de discreta varietate ordinis monastici, et de non iudicando alterius seruos et de superfluitate monachorum.']

Inc. f. 58. 'Venerabili patri G. frater Bernardus.'

13. Bernardus de gradibus humilitatis.

Inc. f. 61. [The 'scala humilitatis' exhibited in a tabular form.] Then follow, (1) 'Excusatio,' (2) 'Correctio operis subscripti,' (3) Prefatory letter; all on f. 61b. Finally the work *inc.* f. 62. 'Inquirimus.'

14. Bernardi de Consideratione libb. v. ad Eugenium pp. III.

Inc. Pref. f. 67. 'Subit animum.' *Ibid.* 'Vnde iam igitur.'

Expl. f. 79. 'non finis querendi. Explicit.'

In old white leather over oak boards: clasp gone: old title on last cover. A sheet of music on first cover, with hymn, 'Gaudeat ecclesia.'

The last leaf, containing the end of No. 14, is pasted down to cover. xiv cent.

F. 153. Manipulus Florum.

Inc. with title: 'Tabula originalium, siue manipulus florum secundum ordinem alphabeti extractus a libris xxxvi auctorum. Abiit in agrum et collegit spicas.'

First article *Abstinentia*, last *Xpus.*

The colophon gives the name of the collector: 'Manipulus . . . . compilatus a magistro Thoma de Hybernia socio de Serbona.'

In old white leather over oak boards: leather ragged; clasps gone. Four leaves at beginning and two at end of a legal treatise. Notes in margin. A fine initial at beginning of work. xiv cent.

F. 154. 1. Alexandri Mythologia.

Inc. f. 1. 'Fuit vir in Egypto ditissimus nomine Sirophanes.'

Expl. f. 16b. 'pingitur semihomo semiequus.'

The skeleton of this work is taken, in a very abridged form, from the Mythology of Fulgentius. 'Alexander' is Neckham, for whom see **F. 1.** 2. Leyser (p. 993) quotes the above *incipit* as the beginning of Neckham's work, to which he gives the title from a Bodl. MS., *Scintillarium poeseos*. But the colophon of the present MS. raises a difficulty: it runs—

'Explicit mithologia Alexandri.
secundum allegoriam doctoris profundi.
Explicit Albricius in poetario.'

It is not easy to be sure whether the middle line refers to what precedes or what follows it; but the mention of the 'doctor profundus' in connexion with Albricius seems to point to Bradwardine's *Causa Dei* (v. **F. 112**), I. i. 21. 'Quidam . . . . dicunt quod Deus verus, etsi unus et incorporalis et simplex, habet tamen multas virtutes, quas, et per quas seipsum, ostendit . . . . a quibus et . . . . multis nominibus appellatur. . . . . Quare et Albricius Londoniensis *De origine deorum*, sive in *Poetastro* suo in Prologo dicit Deum vocari Vitunetum quia vitam praestat, Sentinum quia sensum; vocaturque Iupiter in aethere, Iuno in aere, Diana in terra, et diverso sexu,' etc.

Albricius is mentioned as the author of a *De origine deorum* by Leland, who, however, can tell us little or nothing more about him. Bradwardine and our MS. inform us that the other title of the work was either *Poetaster* or *Poetarius*, but we are left in the dark as to whether Neckham or Albricius is the real author of this Mythology.

2. [Io. Wallensis] Summa de virtutibus antiquorum principum et philosophorum.

Inc. f. 17. 'Quoniam misericordia et veritas.'

Expl. f. 22^{b}. 'ego vita. Amen.' [This work = **F. 115** 6. See also **Q. 72**. 2.]

3. Seneca de quattuor virtutibus cardinalibus et de verborum copia.

Inc. f. 22^{b}. 'Quisquis prudentiam sequi.' [= **F. 152.** 8.]

4. Dissuasio Valerii ad Rufinum.

Inc. f. 24^{b}. 'Loqui prohibeor.'

Expl. f. 25^{b}. 'ne horrestem (Orestem) scripsisse videar. Semper vale.'

This letter 'de uxore non ducenda' is printed among the works of St. Jerome. Walter Map (De nugis curialium, dist. iv. c. 2) claims it as his own composition.

5. Iohannis Rydwaus [Ridevallis: see **F. 89.** 2] expositio super Fulgentii Mythologiam.

Inc. f. 26. 'Intentio venerabilis viri[1] Fulgentii.'

Expl. f. 42. 'Sic igitur finitur quarta methologia et ultima Fulgencii.' [i.e. bk. ii. c. 4, where presumably the Commentator's copy ended.]

A tabula follows, ff. 42—48.

6. Declamationes Quintiliani.

Inc. f. 49. 'Cecus in limine.'

Expl. f. 53b. 'ex herede infamiam.'

7. Narratio 'de duobus sociis qui ingredientes in aulam cuiusdam magnatis viderunt in pariete vnum morientem depictum'[2], etc., *ibid.*

8. Bernardi commentarius in Theodolum.

Inc. f. 54b. (after a prefatory 'Epistola ad Chunradum episcopum Traiectensem.') 'Liber equiuoca dictio.'

Expl. f. 67. 'misericordia illius facti.'

The writer is Bernard Silvester of Tours (fl. c. 1150); for Theodolus or Theodulus, see **F. 147.** 2.

9. Tabula auctoritatum sanctorum bibliorum in Decreto et Decretalibus confecta per Iohannem Caldrenium doctorem decretorum.

Inc. f. 67. 'Seriem huius tabule.' *Expl.* f. 92.

10. Tabula de notabilibus contentis in hoc volumine.

Inc. f. 92b. *Expl.* f. 93b.

11. Narrationes.

Inc. f. 94b. 'Sicut audiui a quodam clerico qui ponderauit vesicam.'

Expl. f. 96b. (with the story of Orestes and 'Piades.')

12. Varia de beata Maria virgine.

Inc. f. 97. 'Secundum doctrinam beati Dionisii . . . . de celesti yerarchia.'

Expl. f. 99b. [interrupted by f. 98, on the *verso* of which, the *recto* being blank, are, i. Observations 'de conuersione' (log.), and ii. 'Signa que mortuum corporaliter ostendunt.' *Inc.* 'Tria sunt signa.']

[1] This designation shews that the writer confounded Fabius Planciades Fulgentius with his namesake the Bishop of Ruspe.

[2] The pictures they saw are explained by *English* rhymes.

13. [Tractatus de Natura ?]

Inc. f. 100. 'Tria quedam maxime sunt sentienda de Natura ; quis . . . . per quem . . . . et qualiter eam fecerit.'

Expl. f. 110. 'qui grauiter offenditur et reconciliatus est.'

14. [Versus cum commentario.]

Inc. f. 110b.

'Munus fit iudex : fraus est mercator in urbe :
Nec lex est dominis nec timor est pueris.
Ingenium dolus est : amor omnis ceca voluptas :
Ludus rusticitas, et gula festa dies.
Etas ridetur : mulier pulsatur amore :
Dives laudatur, pauper adheret humo.
Prudentes ceci, cognati degeneres sunt :
Mortuus ignotus, nullus amicus erit.'

followed by an English translation :

'ȝifte hys mad domesman, gyle is mad chapman,
Lordes ne habbeyt no lawe, ne children non eye[1].
Wytte is trecherie, love is lecherie,
Playe is vylaynye and halyday glutonie.
Old men is schorned, women her wowed :
Riche men ys glosed, poore men is bowed.
Sley men beȝt blinde, kyn be comeyn unkynde :
þe dede is out of mynde, frende ne may non fynde.'

The commentary breaks off at v. 7. *Expl.* f. 111.

15. Notabilitates ex Iohanne Chrysostomo de laudibus Pauli.

Inc. f. 111b. '*Sanguis.* In primo libro.' *Expl. ibidem.*

16. Notabilitates excerpte a commentario Platonis in Timeum super duobus libris.

Inc. f. 112. 'Visa diuina.'

Expl. f. 115. 'super faciem abyssi.'

17. De memoria et reminiscentia.

Inc. f. 115. 'Nota quod nouerca est iuris negligentia.'

Expl. ibid.

18. Expositio epistole Plutarchi ad Traianum.

Inc. f. 115b. 'In Dei nomine Amen. Ad breuiorem intelligentiam.'

[1] *Eye*, i.e. awe, dread.

Inc. epistola ibid. 'Molestiam (*sic* for modestiam) tuam noueram.'

[This (spurious) epistle is given by John of Salisbury, Pol. V. 1.]

19. Notabilitates excerpte de epistola Socratis ad Dimonicum [1].

Inc. f. 119b. 'Studiosi quidam amicos, nouimus, absentes diligunt.'

Expl. f. 120. 'virtuosis attribuitur.'

20. 'Ex fabulis Esopy et ex moralibus quas transtulit Romulus.'

Inc. f. 121. 'Contra calumpniosos . . . . Agnus et lupus sitientes.'

Expl. f. 144b. 'ad temptacionem carnis.'

21. Ex Senece declamationibus [et aliis historiis].

Inc. f. 145. 'Narrat Seneca libro primo.'

The beginning of this collection = that of **F. 80.** 7: but the stories here are not taken exclusively from Seneca. 'Narrat beatus Bernardus,' 'Narratur in gestis Romanorum,' 'Refert Valerius' are among the beginnings that are met with.

In the middle of f. 159b there is a break, where we are bidden to turn one leaf ('verte folium sequens,' f. 160): the narratives continue from f. 161 to the end of 168b, whence we turn back again ('reuolue 9 folia') to 159b.

Expl. 160b. 'me percussi.'

22. Expositio exemplorum Gentilium que tangit Augustinus in libro de ciuitate Dei.

Inc. f. 169. 'Gloriosa dicta sunt.' *Expl.* f. 192.

23. [De lingua hominis: an extract from this work, which may be found complete in **Q. 72.** 3, being pt. ii. c. 8—20.]

Inc. f. 193. 'Dicto de vicio lingue.'

Expl. (unfinished) f. 203, 'tales a diabolo . . . .'

24. Famosus modus predicandi.

Inc. f. 204. 'In isto libello continentur.' *Expl.* f. 207.

25. Tabule quedam, scilicet:

i. Super libris Anselmi, f. 207b. ii. Super libris Ethicorum, f. 212. iii. Super libris Augustini de ciuitate Dei, f. 223b. iv. super libris Moralium Gregorii, f. 234.

[1] *Dimonicum* of course = *Demonicum*; and *Isocratis* is obviously to be read for *Socratis*.

26. Narrationes.

Inc. f. 275. 'Narratur ex antiquo.'

Expl. f. 281^{b}. 'qui portantem se portauit.'

In old white leather over oak boards. Clasps gone. The book, strange miscellany as it is, seems to be written in one hand throughout. Ink much faded. Titles frequently wanting, though they are partly supplied by an index inside first cover. xv cent.

F. 155. Holcot super librum Sapientie.

Inc. f. 4. 'Dominus petra mea.'

Expl. on last leaf 'ad quem nos perducat' [the remaining words 'qui sine fine uiuit et regnat. Amen' being perhaps left to be filled in by the rubricator.]

For the work and its author, see **F. 128.** 2.

In old white rough leather. Clasp gone. A tabula of the contents of the 'lectiones,' not quite complete, occupies the first two leaves. Not very well written; ink much faded. Spaces left for initials not filled in. At head of last page of text is written, 'Liber monasterii beate Marie Wygorn. si quis alienauerit anathema sit.' xiv cent.

F. 156. Tabula Iuris.

This volume = **F. 151**, but is less perfect at the beginning, some leaves having been cut out. First article *Abraham*.

Covers gone. Some leaves loose. Book well written, with red and blue initials. On a fly-leaf is a scarcely legible inscription, the purport of which seems to be that 'Bromwych' (presumably Richard de B., see **F. 139**) gave or procured the book for the monastery. xiv cent.

F. 157. [Sermones de tempore et de sanctis.]

Inc. 'Abiciamus opera tenebrarum, etc.'

A collection of 240 sermons, with index at the beginning; but the interest of the volume lies chiefly in the fly-leaves.

The fly-leaf, f. 2, at the beginning contains a series of prescriptions in French verse, for fomentations and plasters for a wound or sore; followed by more prescriptions in prose, containing some interesting translations of French plant-names, e.g., 'la racine de wymawe, anglice holihocke;' and a fly-leaf at the end is part of a Latin-English dictionary of plant-names. For both of these, see Appendix.

This book was given to the monastery by Clement, rector of Chaddesley Corbet, of whom some account is to be found in Associated Architectural Societies' Reports, vol. xxv, pt. ii, p. lxxi, and more in Bishop Gifford's Register[1]. On f. 1 is written

[1] Briefly, he had a licence to be non-resident, and to let his church to farm, on 16 Dec. 1269; he was cited (for an unknown cause) 11 Aug. 1281, was 'obstructing the bishop's jurisdiction' 10 Aug. 1282, was in trouble for debt in Jan. 1288; and 12 Jan. 1300, John (Dun), vicar of Stone, and Henry de Kyderminster, chaplain, were appointed his coadjutors on account of his illness. The latter person mentioned may perhaps be the 'H. capellanus' of the book.

'Clementis,' and below (no doubt in Clement's hand), 'Memorandum quod die sabbati prox. post festum exaltationis sancte crucis anno domini mcclxxx octauo. H. Capellanus de Chaddesley reddidit compotum de altelegio (= altaragio, see Ducange s.v.) illius anni et e. q. [1] recessit usque dictum diem sabbati.' Underneath, in another hand, 'Istum librum contulit communitati Wygorn. magister Clemens quondam rector ecclesie de Chaddesleye anno gracie millesimo tricesimo quinto.' Below, 'Sermones Chadley.'

At the end of the sermons is this note: 'De solucione denarii sancti petri legitur in cronicis Romanis quod erat rex quidam Anglie nomine Ardulfus [2] qui, priusquam totius Anglie optinuit monarchiam, causa deuocionis uenit romam et coram Leone papa . . . . tributum sancto Petro de unaquaque domo Arg . . . . inum in Anglia. et hoc tributum usque hodie . . . .' Then follows a page of notes, partly logical, on the back of which begins the dictionary mentioned above.

Immediately before the index is an exposition of the Lord's Prayer in Latin, apparently in Clement's handwriting.

Cover lost; and the book, well written with coloured capitals, is in bad condition, much damaged by damp. xiii cent.

F. 158. Psalterium Latine et Anglice, cum glossa Anglicana ad singulos versus [Ricardi Rolle de Hampole].

Inc. prol. 'Greet plente of gostly comfort and joye in God.'

Inc. text (Engl.). 'Blisseful man þe whiche ȝeode not,' etc.

Expl. 'and setteþ us in the joye of heuene.'

A handsome book, recently rebound in plain oak boards, with leather back; the remains of the ancient binding indicating that to have been the original treatment. Well written, with small red and blue initials.

On the fly-leaf is 'The gift of Hen. Swift, Esqr.' in an 18th-century hand, showing that the book is a comparatively recent acquisition to the library. At the head of the first page of text is the name 'Edmond Jefferys.' See **F. 166.**

F. 159. 1. [Notabilia Decretalium.]

Inc. (imperf.) f. 1. [first rubric *De officio legati*, bk. i. tit. 30.] *Expl.* f. 9b.

2. Casus decretalium secunde compilationis.

Inc. f. 10. *Expl.* f. 16b.

3. Notabilia decretalium super secunda compilatione; et de tertio libro decretalium, ut interius patet.

Inc. f. 17. *Inc. de lib. iii.* f. 19b. *Expl.* f. 41.

[1] Probably 'eodem quieto.'

[2] A confusion between Ardulf, King of Northumbria, who went to Rome in 808 to ask for the intervention of Leo III. to restore him to his kingdom; and Æthelwulf, whose pilgrimage to Rome and grant of Peter's pence took place under Leo IV.

Then follows a fresh series of Notabilia, beginning with bk. i., but wrongly headed *liber quartus*, on account of the preceding bk. iii. *Expl.* f. 45^b.

4. Questiones notate super contrarietate decretalium epistolarum et solutiones subsequentes.

Inc. f. 46. At end is a tabula, ff. 62—65.

5. Forma et processus cuiusdam cause inter duos litigantes.

Inc. f. 66. 'Qui accionem impetrauit intrat sub hac forma.' Interrupted by an interpolated leaf, f. 67; *expl.* f. 68. Some notes follow.

6. Summa mag'ri C. de iudiciis et solito cursu causarum.

Inc. f. 69. 'Scientiam omnes naturaliter apetunt' (*sic*).

Expl. f. 70. 'nisi a iudice fuerit reseruata accio.'

7. Summa Damasii super titulis decretalium epistolarum.

Inc. f. 71. 'Iuri operam daturum prius nosse oportet.'

Expl. f. 85^b.

8. Ordo iudiciarius magistri Tancredi archidiaconi Bononiensis.

Inc. f. 87. 'Assiduis postulationibus.'

Expl. f. 98. 'dixisse sufficiat.' [= **F. 74.** 1.]

9. Eiusdem de sponsalibus et matrimonio.

Inc. f. 98. 'Cum in omnibus fere causis.'

Expl. f. 102^b. 'corrigat et emendet.'

10. Casus Decretorum [1].

Inc. f. 103. 'Quoniam multorum et maxime erudientium.'

Expl. f. 150^b (? imperfect). 'sacramentum baptismi.'

The two leaves following appear to belong to some other work.

11. Notabilia super decretis.

Inc. f. 153. 'Ad instantem quorundam supplicationem.'

12. Historie que leguntur in corpore canonum. [? Barth. Brixiensis.]

Inc. f. 177. [Dist. vi. [2]] '*Testamentum.* Tangit illud quod legitur in Leuitico.'

13. Breuiarium a mag'ro Petro Illerdensi ad omnes materias iuris canonici inueniendas.

[1] The compiler gives his name in the preface as Benemcasa or Beneincasa.

[2] The reference to the *distinctio* of the Decretum is in this case only omitted in the text.

Inc. f. 182. 'Verborum superfluitate penitus resecata.'

Expl. f. 185, with a column headed 'Ad noticiam contrariorum nota solutiones generales.'

Covers quite gone, and many leaves lost, both at beginning and between f. 6 and f. 7. A well written MS., with red and green initials and rubrics: some curious pointers in the *Notabilia* and *Casus* with (?fancy) coats of arms. At the end are three leaves (the only remains of the binding) of a MS. of the Decretals, containing part of book IV. xiii cent.

F. 160. Antiphonarium, etc.

This is perhaps the only standard service-book of the Cathedral remaining from ancient times. The following collation and description of it has been kindly furnished by the Rev. W. H. Frere.

Collation: a^{8}, b^{8}, c—j^{12}, k^{8} l^{8}; (aa^{4} bb^{14} cc^{12}); m—o^{12}, p^{8}, q—x^{12}, y^{14}, z^{12}, A—D^{12}—F^{12} (?)—K^{8} (?).

(1) The first leaf, containing the beginning of the Temporale of the Antiphonal, is lost, and a leaf out of the Sanctorale (s^{8}) is inserted in its place. The Temporale follows, ending with a Venitare, which begins on j^{8} (f. 96).

On j^{12} (f. 100) begins a Processional which extends to the end of quire l, and there ends incomplete in the middle of Rogation week (on the *verso* of l^{7} = f. 115^{b}, l^{8} being lost).

(1 A) The quires denoted in the collation by double letters are later insertions, which follow here. The four folios of aa are the latest additions, and contain private prayers and rhythms to the B.V.M. and St. Kyneburga.

On the *verso* of aa^{3} is the name 'William Wyld.'

The quire bb consists properly of 12 leaves, containing the Hours and Mass for the Visitation: this has been enclosed in a sheet containing hymns for St. Anne, and a list of certain convents (see below).

The quire cc contains the Hours and Mass of Corpus Christi, and an unfinished calendar of obits (on f. 145^{b}).

(1) Resuming the original contents of the book with quire m, there follow Kalendar, Psalter (not liturgically arranged), with Canticles and Litany. At n^{6} (f. 164) begins a noted Hymnal, followed by the Monastic Canticles, and the Chapters and Collects for the year. [The leaf n^{10} has been cut out.]

The Sanctorale begins with quire p (f. 182), and the Commune Sanctorum at y^{10}. As mentioned above, the leaf s^{10} has been misplaced

at the beginning of the book: properly it should be inserted between f. 167 and f. 168 (present pagination).

The Office of the Dead begins on the *verso* of z^8. Some additions follow, including a Sequence of St. Edmund Confessor.

(2) The quires denoted in the collation by capitals contain a Gradual (of later date; probably of the end of the xiiith century).

Quire A begins with Kyries and Glorias. At A^8 the Temporale of the Gradual begins and continues (as far as the Dedication) to the end of quire D. Then comes a gap; for the next quire (? F) opens abruptly (f. 335) with the Conversion of St. Paul. The Sanctorale continues, ending with St. Nicholas, and on the *verso* of F^{10} the Commune Sanctorum begins. Then comes another gap, apparently of two quires at least; the next quire (? K) contains the end of a Troper or collection of Sequences, of which no more is preserved than the end of a Sequence of St. Nicholas, some of the Sequences of the Commune, and those of the Dedication.

This quire also contains a collection of Sanctus and Agnus, some farced, some plain. But the quire as it is at present seems to be incomplete, and to have been thrown into confusion. At the end is a *tabula*, or Ordinal of Masses for the Sanctorale (ff. 352—354).

It is worth while to notice that the Laudes *Christus vincit*, etc., are twice given; once in the Processional, and again just before the *tabula* in the last quire.

The list of convents mentioned by Mr. Frere (sig. bb^1, f. 120) is as follows:

'Iste domus habebunt martilogium cum Dirige, cum monachi in eis obierint, Scilicet Glastonia, Rameseya, Abyndona, Westmonasterium, [de] Burgo sancti Petri, Malmesbury, Wenlok, monasterium sancti Remigii remensis.

Nutteley habebit martilogium sine Dirige.

Et iste domus habebunt Dirige sine Martilogio, viz., Radyngia, Glowcestria, Teukesburia, Eueshamia, Wynchelcombe, Persora, Maluernia maior, Maluernia minor.'

The calendar of Obits, which is thus headed:

'Isti sunt obitus per annum qui debent habere missam cum uno cantore uel cum ii cantoribus';

may be exhibited in a tabular form (see following page).

In place of the continuation of this calendar, which ends with 3 May, is a note in a much later hand (xvth cent.) about the 12

Fridays in the year, 'quibus omnes Christiani in pane et aqua debent ieiunare'[1]; and below, the following:

'Nota quod in Anglia habentur xv m. et xi (15,011) ecclesie parochiales, Et in Anglia habentur lii m. et iiii^{xx} (52,080) ville. Et in Anglia habentur xlii m. ii c. et xv (42,215) feodi militum de quibus in manibus religiosorum habentur xxviii m. et xv (28,015) feodi.'

			cum cantore uel cantoribus.
Januarius	iiii non.	Simonis ep'i (bishop, 1125—1151) ...	2
,,	vi kl. (feb.)	Godefridi ep'i (Giffard, bp., 1268—1302) ...	2
Februarius	iii non.	Commemoratio generalis pro omnibus fratribus nostris benefactoribus parentibus et amicis	2
,,	viii id.	Nicholai ep'i Winton (bp. of Worc., 1266-7)	2
,,	ii id.	Walteri de Cantulupo (bp., 1237—1266) ...	2
Martius	iii non.	Wiwurthi Viredi et Alte[2]	2
,,	ii non.	Henrici Beton . . . . (?)	2
,,	nonis.	Roberti Fangfos, archid. Glouc. (1288) ...	2
,,	iiii id.	R . . . . herford	1
,,	v kl. (apr.)	Will. de Bosco, decani[3] Lichfeld	1
,,	ii kl.	Alexandri Nequam, abbatis Cirecestr. (1217)	
,,	,,	Walteri prioris	2
Aprilis	viii id.	Ricardi regis (1199)	1
,,	vi id.	Will. de Cantulupo (father of bp. Walter, 1239)	2
,,	v id.	magistri Henrici de Hamptone	1
Maius	kal.	Walteri de Grey archiep'i Ebor. (1255) ... (bp. of Worcester, 1214—1216)	2
,,	v non.	Will. de Northale ep'i (bp., 1186—1190) ...	2

This last note, as well as the list of Obits, appears to be of the same date as quire aa (xivth cent.).

The rest of the book is of the xiiith century, the quires A—K of the latter part, and bb, cc, of quite the end of it. The date of the quires a—z may be approximately ascertained from the kalendar contained in them. In it is found the dedication festival, instituted 1218 (Annales Wigorn.), and kept on 7 June; also the translation

[1] 'Primus dies est intrante Marcio, secundus ante annunciationem beate Marie, tercius in parasceue, quartus ante pentecostem, quintus ante ascensionem, sextus ante mensem iunii, septimus ante natiuitatem S. Ioannis baptiste, octauus ante festum SS. Petri et Pauli, nonus post natale eorum, decimus primus dies veneris in septembri, vndecimus primus dies veneris in decembri, duodecimus ante natiuitatem Domini. Si istos dies obseruaritis, sciatis quod in exitu anime vestre accedent angeli et ministrabunt vobis, et in vitam eternam perducent.'

[2] These probably corrupted names may perhaps conceal those of bishops Alhwin (d. 873), Wereferth (882), and Wilferth (929).

[3] Either 'decani' is a mistake for 'cancellarii,' and the reference is to W. de Bosco, who died in 1329, or 'de Bosco' was the name of William, dean of Lichfield, 1173—1190. A comparison of the other dates in the table makes the latter alternative the more probable. Yet the name of Prior Walter, which occurs below, shews the possibility of the later date: since the first Prior of Worcester of that name (Walter Leigh) died in 1386.

of St. Thomas of Canterbury, 1220; but not St. Edmund of Canterbury; his festival (16th Nov.) has been inserted in a later hand. The canonization of St. Edmund took place in 1246, and his translation in the following year: so that the greater part of our MS. must have been written between 1220 and that date.

F. 161. Missale [ad usum eccl. Herefordensis].

Collation: a—z^8, A—D^8, E^{10}, F^{10}, G^8, H^8, I^6.

The Temporale extends to the end of quire n; but c has lost its first and last leaves, while m has these two leaves only remaining. The Prefaces and Canon begin with quire o, which has also lost its first two and last two leaves: the first leaf of p is also wanting. The Temporale resumes on the *verso* of p^2: in it the leaves s^2 and t^4 are lost. The Sanctorale begins at y^8; its first leaf and the following (z^1) are gone. The Commune Sanctorum is contained in the two quires E and F, each of ten leaves. Votive masses occupy the remainder of the book. In the middle of quire J are farced Kyries, &c., but the last leaf of J, and possibly more of the book, is wanting.

In leather binding with brass bosses. In spite of the losses above described, and mutilation in other places (initials having been cut out), this is still a beautiful book, containing fine illuminations on many pages.

On last leaf is the name 'Sir John Child, 1742.' xiv cent.

F. 162. Biblia sacra.

The New Testament is imperfect; contains Gospels, Acts, Canonical Epistles as far as 1 Joh. v. 13, without a break. A fragment contains 2 Corinth. xiii., and part of Gal. Then, after a gap, Apoc. iv. 7 ['anim]al primum simile leoni' to end, complete.

Covers gone, and some sections of the book lost. Plainly and neatly written in a small hand with coloured initials. xiii cent.

F. 163. Psalterium cum commentario.

Inc. f. 1 (*Prol.*). 'Christus integer caput.'

Almost complete: *Expl.* f. 214^b. 'in timpano et choro' (Ps. cl. 4).

In old smooth leather over boards: clasp gone. Leaf of an ancient MS. (viith or viiith cent.) inside cover at beginning, and another at end. On fly-leaf are the names 'Ashelok possessor codicis huius,' and 'traueis aliquando plowmakar. Arms of the See painted on fore-edge.

The book is beautifully written, and contains the best illuminations in the library. xiii cent.

F. 164. De proprietatibus personarum Sancte Trinitatis.

Inc. 'Pertractato hucusque de hiis.'

In oak boards (broken). Much annotated in margins; no initials. xiv cent.

F. 165. Logicalia Boethii.

Inc. 'Cum sit necessarium.'

This book = **F. 66**, 1—6 only, ending with the 'Topica Boethii.'

In old white leather; clasps gone, and some damage done by damp. Four leaves of a xivth-cent. work bound in, two at each end. xiii cent.

F. 166. Psalterium Latine et Anglice [Ricardi Rolle de Hampole].

This book = **F. 158**, of which it is probably a copy.

In vellum cover. On first fly-leaf, torn, 'Thomas Jefferis, 1648, his book. William Jefferis, Lennard Jefferis, 1648.' At the end a number of entries of births, marriages, and deaths relating to the Jefferys, Russell, and Coppley families.

This is by no means the only book in the library in which the name of Jefferys appears. It has been suggested that he was the purchaser of a part of Bishop Prideaux's library at the time of that prelate's deprivation under the Commonwealth, and that when Prideaux's books were added to the library, those which had come into Jefferys' possession were also repurchased. On the other hand **F. 158**, of which the present volume is probably a transcript, has also upon it the name 'Edmund Jefferys,' as has been noted. xvii cent.

F. 167. Bonaventura super quartum librum Sententiarum.

Inc. 'Vnguentarius faciet pigmentum, etc. . . . . Verbum istud.'

In old red leather; clasps gone. Red and blue initials. On second fly-leaf, Liber sancte Marie Wygornie ecclesie quem frater Philippus Aubin eiusdem loci monachus scribi fecit in quo continetur scriptum fratris Bonauenture de ordine Minorum super quartum sententiarum.' Aubin was Prior 1287—96.

Many leaves cut out at the end. xiii cent.

F. 168. 1. Iohannis Andree Apparatus in Clementinas.

Inc. (Imperf. but in i. 1) f. 1. 'in nomine patris.'

Text surrounded by Commentary, and headed throughout L. VII.; the Clementine Constitutions, promulgated by Clement V., but collected and published by his successor, John XXII., are sometimes called the Seventh Book of the Decretals; just as the Constitutions collected by Boniface VIII. are called the Sixth.

Expl. f. 80^{b}. 'Expliciunt constitutiones Clementine. Explicit apparatus Io. Andree super Clementinas.'

Followed by three 'Extravagantes' of John XXII.

Expl. f. 84^{b}. 'Dat. Auinione iii Kal. Nou. Pontificatus nostri anno ii.'

2. Guillelmi de Monte Lauduno Apparatus in Clementinas.

Inc. f. 86 (after a blank leaf). 'Magnifice bonitatis mireque pietatis domino Iohanni' [Infant of Arragon].

Expl. 'Explicit apparatus septimi libri magistri W. de Lauduno.'

Covers lost; and three leaves cut away at the beginning. A well-written book with some fine and unusual initials. On last fly-leaf, 'Liber ecclesie cathedralis beate Marie Wigornie.' xiv cent.

F. 169. 1. Aristotelis Metaphysica.

Inc. f. 1. 'Omnes homines natura scire.'

Expl. f. 52. 'neque hec esse principia. Explicit,' etc.

A large portion of the book is however missing, for f. 24 is in c. 18 of bk. iv.; while f. 25 begins in bk. xi. c. 5.

2. Liber cause.

Inc. f. 54. 'Omnis causa primaria.'

Expl. f. 59 (*gloss*). 'non adquisitum, sicut ostendimus.'

3. Aristotelis Ethica.

Inc. f. 60. 'Omnis ars et omnis doctrina.'

Expl. f. 155b. 'Dicamus igitur incipientes.'

In brown leather over oak boards. Clasps gone. On first fly-leaf, 'Liber beate Marie Wigornie traditus ad usum Rogeri Crateford monachi ibidem.' Good initials in red and blue, and border on first page. xv cent.

F. 170. Apparatus Innocentii pape IIII. in Decretales.

Inc. f. 1. 'Legitur in Ezechiel.'

Expl. f. 196. 'quia consuetudo inique prescribi non potest' (with a reference to a former note on Decr. i. tit. 4).

Recently bound in brown leather. A handsome book, with fine initials at the beginning of each book; but these remain only in books i and iii; the remainder cut out. The L on f. 1 encloses a miniature of the pope seated, giving a book to a monk who stands before him.

This book escaped the notice of the last compiler of the Catalogue of MSS. The old number (pasted inside cover) is **F. 100**, which makes it more probable that the book which now occupies that place is really **F. 17**, long supposed to be missing. See note at last reference. xiii cent.

F. 171. Augustinus de civitate Dei.

Prefaced by Retract. ii. 43. *Inc.* f. 1. 'Interea cum Roma Gothorum.'

Inc. opus ibid. 'Gloriosissimam ciuitatem.'

Expl. f. 291. 'congratulantes agant.'

This fine volume was presented to the library by 'Anthony Biddulph of Ledbury, Esq.'

Newly bound in brown leather, with large fragments of the ancient binding inlaid. This binding is described in National Art Library Catalogue of bookbindings, pt. ii., p. 119, No. 100. The stamped centre-piece of one cover (arms of France and England quarterly with lion and greyhound supporters) well preserved.

At the beginning are four leaves, two of a MS. of the Codex enclosing two of the Digest; and four leaves of the Digest at the end, as fly-leaves. The page immediately before the text is blank, being the *verso* of a leaf containing the end of book vi. of the Codex with *explicit*. Probably the book itself was originally of 292 ff., and a title-page is lost. Otherwise the text is in good condition: fine bold initials in red, green, and gold. xii cent.

F. 172. 1. Passio Nichodemi [Gospel of Nicodemus in English].

Inc. (*Imperf.*) f. 1. '. . . . crosse in the place wher it is wont to be holden and ii mysdoers with hym.'

Expl. f. 16. 'al the world of worldis. Amen.'

2. Richard Rolle of Hampole 'Of the Rule of Good Living.'

Inc. f. 16. 'It was wont to be douted.'

Expl. f. 32^{b}. 'world withouten end. Amen. Explicit Ricardus de Ampull.'

Followed by a short piece 'Of thoffice of a Bisshop or a priest.'

Inc. f. 33. 'It is to be noted.' *Expl. ibid.*

3. 'A treati [*sic*] against gostly temptaciouns.'

Inc. f. 33^{b}. 'Oure merciful Lord God.'

Expl. f. 44. 'reigneth withouten eend euerlastyng.'

4. Duodecim gradus humilitatis.

Inc. f. 44. 'Seynt Gregory the doctor saith.'

Expl. f. 46^{b}. 'in the lovyng and praising of God.'

5. Narrationes de penitentia [in English; but each story ends with a Latin sentence, generally a quotation from the Vulgate].

Inc. f. 46^{b}. 'Ther was a worthi man and a riche.'

Expl. f. 48. 'magis ut conuertatur et viuat.'

6. The Dedis of Apostels. [The Acts in English.]

Inc. Prol. f. 48. 'Luke of Antioche of the nacioun of Sirie.'

Expl. f. 72. 'without forbedyng. Amen.
Here enden the deedis of Apostles.'

7. [The Ladder of Perfection. Book I. only.]

Inc. rubric f. 72^{b}. 'That the inner havyng of a man shuld be like to the utter. *Inc. text.* Gostly brother,' &c.

Expl. f. 116 (with c. 93, headed) 'Herein is told the cause whi this writyng was made and how she shal behave hir in the redyng that it was made to.'

The work of Walter Hilton, an Augustinian Canon of Thurgarton Priory, who died about 1396. Some copies begin 'Gostly *sister*,' which is more in accordance with the last rubric.

8. [Directions for practice, headed] 'Jhus be oure Spede.'

Inc. f. 116b. 'The hiest praier that is, save the office of the Masse.'

Expl. f. 118. 'Masses and Diriges lxxviii.'

9. [Sayings of philosophers.]

Inc. f. 118b. 'Peter Alfons .... maker of this booke.' *Ibid.* 'Socrates saide to his disciples.'. *Expl.* f. 138. 'vnremembered.'

Peter Alphonsus, a learned Jewish rabbi of Huesca, was converted to Christianity and baptized on St. Peter's day, 1106.

10. Epistola Alexandri magni ad magistrum suum Aristotelem.

Inc. f. 138. 'Alwey I am mindeful of the.'

Expl. f. 146b. 'my name to be had in glorie.'

Followed by a historical note on Alexander and his successors, after which is an 'Ephitaphium Alexandri,' beginning:

'Primus Alexander Pellea natus in urbe.' *Expl.* f. 148.

11. Treatise of the Pope's authority in excommunication.

Inc. f. 148b. 'That the Pope with other prelatis of holichirche.'

Expl. f. 154. 'the eyen of a sparow.'

12. Certain Constitutions Ecclesiastical

i. The statutes of 'blac Rogier' [Roger le Noir, bp. of London, 1229—41]. To these is appended an extract from the Clementines (iii. t. 7, de sepulturis).

ii. Constitutions (dated xi kal. dec. 1387) of William [Courtenay], abp. of Canterbury (1381—96), reciting earlier ones of

iii. Archbishop Robert of Winchelsey (1294—1313).

All the above, ff. 155—166, are done into English by an amazingly incompetent translator. The following is the shortest sentence of the extract from the Clementines in the original:—

'Ultra portionem autem huiusmodi nihil valeant parochiales rectores curati et

prelati exigere supradicti: neque illis dicti fratres amplius impendere sint astricti; neque ad id a quoquam possint aliqualiter coerceri.'

And this is the translation:—

'Forsoth beyond the portion of this maner nought availen to parisshens parsons curatis and prelatis to issue abouesaide neither theym moreover the saide freris to do longeth so as straitly neither to go of the whiche or to so moche therinown any what to cohert.'

Yet this unmeaning babble is confidently written in a neat legible hand, and is intended to serve as a manual of ecclesiastical law!

13. Psalter, Latin and English.

Inc. f. 166. 'Here beginneth a prolog upon the psautier. Grete habundaunce of gostly comfort.'

At f. 167. 'Here endeth the prolog of the psautier and beginneth anothe [*sic*] on the same booke, and next thate suen [? that ensuen] five prologes of the five bookes of Wisdom.'

At f. 168^b begins the Psalter: 'Beatus vir,' etc. 'Blessed is the man that yeede nat,' etc.

Evidently this version and the first prologue are substantially Hampole's, though this MS. and **F. 158** do not correspond word for word. But Hampole's psalter occurs in more than one dialect of English. This copy is imperfect, ending Ps. 83, 18, which runs:—

'How bien thei made in to desolacioun: thei faileden sodainly, thei perissheden for their wickidnes.' The same verse in **F. 158** is—

'How be thei made in myscounforde: sodeynly thei fayled, the perisshede for ther wickednesse.'

Plainly bound (17th or 18th cent.) in rough brown leather. On fly-leaf the name 'Wm. Ballard 1707'; also the signature of William Thomas (doubtless the well-known Worcester antiquary, 1670—1738), and some notes in his handwriting on Hampole and his writings. The MS. is neatly written, on paper, in the same hand throughout with rubrics and coloured capitals. At the beginning is noted, 'There wanteth sixteen leaves,' and probably as many are missing at the end.

At the end of Winchelsey's Constitutions the scribe has added, 'writen anno d'ni millesimo cccc xlvii' (f. 166). This date cannot of course apply to the Constitutions, but may possibly be that of the writing of the book. xv cent.

F. 173. [Missale Novi Monasterii Wintoniensis.]

This interesting fragment has been very fully described by the late Rev. F. E. Warren in the *Academy* of 12 Dec., 1885. The following account of it is abridged from his description.

Collation: A^8 (A^2 defective), B^8 (B^1 defective, and B^6 lost), C^{10}, D^8 (D^1 and D^8 lost); in all 31 leaves out of 34: containing Votive Masses (A^1 begins in the middle of 'Missa ad serenitatem poscendam'),

Offices for the Visitation and Unction of the Sick (A^7), and Order of Burial (C^9), followed by Masses for the Dead (C^{10}—end).

Mr. Warren has shewn that the Missal, of which this book is a fragment, had its origin at Winchester from the following circumstances:—

(1) The prominence of capitals given in the Litany (A^8) to the names of St. Peter and St. Swithun only.

(2) The grouping at the end of the list of confessors of SS. Birinus, Swithun, Ethelwold, and Judoc, all Winchester saints.

(3) 'All the prayers and rubrics are in Latin, with the exception of a single rubric (C^9a.) "Đonne þat lic beo be byriged cweðe se sacerd æt þæræ byrigene þas cōll." ("When the body is to be buried, the priest is to say this collect at the grave"). It might have been thought that this sentence was too short to yield any evidence of place or date; but Prof. Earle informs me that the second diphthong in "þæræ" is an affected archaism peculiarly characteristic of Winchester books.'

But Mr. Warren traces the book not only to Winchester, but to the New Minster[1] there: for

(1) The book is shewn by the wording of the rubrics to be *monastic*, and (2) to be *Benedictine*, from the expression, 'intercedente beato Benedicto patrono nostro,' occurring in four different collects.

(3) A collect on C^7 is headed, 'Oratio in noui monasterii ecclesia,' and contains the clause, 'intercedentibus Petro et Paulo Iudoco Grimbaldo,' all names, with the exception of St. Paul, specially connected with the New Minster, and all, with the same exception, being written in capitals.

For the date, Mr. Warren assigns the MS. to 'the first half, perhaps the first quarter,' of the eleventh century; that it cannot be older he produces the following proofs:—

(1) The use of N. for an unnamed person instead of *ill.*

(2) $\overset{D}{V}$. for V.D. as an abbreviation of 'Vere dignum.'

(3) Gr. for Graduale, instead of the older R. (= 'Responsorium Graduale').

(4) 'Post-communio' instead of the earlier 'Ad complendum.' 'In all these small points,' he observes, 'a change of usage took place about A.D. 1000.'

[1] Founded under the directions of King Alfred's will in 903, received a colony of Benedictines from Abingdon under the bishop St. Ethelwold, who expelled the secular canons in 963: better known, after its removal in 1110, as Hyde Abbey.

He further suggests that the book may have been brought to Worcester by Bishop Living (1038), or his successor Aldred (1044). Both these bishops were first monks at Winchester, though of the Old, not the New, Minster. Aldred succeeded Living as abbot of Tavistock in 1032, as he afterwards succeeded him as bishop of Worcester.

At the beginning of the volume is a single leaf of an older (xth cent.) Psalter, containing Ps. xxxiii. 20, ('Multae tribulationes iustorum')—Ps. xxxiv. 7, with interlinear gloss.

MS. clearly and plainly written, with red and green initials, rubricated headings in capitals, and rubrics in red. On the Psalter leaf is written in a blank space the name 'john more monke' (hand of 16th cent.). xi cent.

F. 174. 1. Ælfric's Grammar and Glossary.

Inc. (imperf. in c. i.) f. 1. '. . . . so muchel so on þere hercnungge is.'

Expl. grammatica, f. 60. 'beo þeos boc þus her iended.'

Inc. glossarium ibid. (without title or break of line). 'Vertex, nol. cer[uix] necca.'

Expl. f. 63. 'pelex. cyfes. 7 cetera.'

Ælfric, a monk of Winchester and pupil of St. Ethelwold, became eventually abbot of Ensham. His date can only be roughly assigned to the reign of Ethelred II. If a letter prefixed to the Glossary in the MS. followed by Somner be really addressed to him, he lived long enough to enjoy the confidence of King Cnut. But there were many Ælfrics about this time. (See D.N.B.)

2. [Carmen de anima et corpore.]

The piece which follows the Glossary, without title, but with a break of one line, is thus entitled by Sir Thomas Phillipps.

Inc. f. 63. 'Sc's Beda was iboren her on breotene mid us.'

Expl. (*imperf.*) f. 66b. 'filii tui sicut nouell . . . .'

This volume consists of 66 leaves of MS. which had been cut and pasted together to form covers for a book in the Cathedral archives. In this state they were discovered in 1838 by Sir Thomas Phillipps, who rather hastily printed the last 8 leaves, being the first that he was able to clean and decipher. Eventually he brought to light the rest, but, it seems, printed no more, though he has noted the fragments

throughout with references to the pages of Somner[1], the only previous editor of Ælfric.

Considering the treatment this MS. has received, the text is far more complete and continuous than could have been hoped. The loss of two leaves at the beginning would fully account for the absence of Ælfric's two prefaces and the beginning of the first chapter: in every leaf three or four lines are always wanting, whether cut away from the top or the foot: and some, but by no means all, of the lines are shorn of a few letters either at the beginning or end. In spite of these losses, this Worcester MS. rightly takes its place, as an authority for the text of Ælfric, in Dr. Zupitza's edition of the Grammar[2].

Sir Thomas Phillipps considered the MS. interesting chiefly as a monument of the transitional spelling of the 12th cent. In the *incipits* and *explicits* given above, it may be noted, e.g. that we have 'so muchel so' for the 'swa mycel swa' of older copies, 'hercnungge' for 'heorcnung,' and throughout the prefix *ge-* appears as *i-* (the later *y*), as in 'iended,' 'iboren.' The composition of the poem, like that of the grammar, Sir T. P. attributes to the 11th cent., the writing to the 12th.

The leaves are now carefully preserved in a volume enclosed in a case.

xii cent.

F. 175. Pars concordancie a littera F usque I.

One volume only of a concordance to the Bible; the above is the original title pasted to the cover. But of this volume the middle is lost; what remains consists of a section at the beginning, containing articles *Faba—facere*, and a section at the end *Iudeus—Iesus*, the leaves being so bound that the pages come in reversed order.

In rough old white leather binding with ties (one remaining); bad condition. Pasted to the last cover is a fragment of a MS. treatise (xiiith cent.) on the Sacraments. xiv cent.

F. 176. [Sententiarum P. Lombardi liber quartus.]

Inc. (*imperf.* towards end of dist. xix.) . . . . 'perseuerranciam. Caueat ne corruat.'

Expl. 'uia duce peruenit.'

A mere fragment, whether of the whole of the Sentences or only a part, it is impossible to say. Well written, with good coloured initials, rubrics, and marginal gloss. Notes on fly-leaf at the end. Cover lost; on the first leaf of the text, now the outside of the book, is pasted the old number 98. **F. 98**, however, contains a complete copy of the Sentences. xiv cent.

F. 177. 1. Bernardi breuiarium de iure canonico.

This treatise (= **F. 122**) is now lost.

2. Alius liber de eodem cum glossa.

[1] Dictionarium Saxonico-Latino-Anglicum. Accesserunt Ælfrici Abbatis Grammatica cum Glossario, Oxon. 1659.

[2] Ælfric's Grammatik und Glossar. herausg. v. Julius Zupitza. Berlin, 1880.

The greater part of this is also missing. What remains of it consists of selected rescripts from the Decretals, text surrounded by notes.

Inc. (in Decr. V. tit. 6) f. 3. '[tuis] frater episcope petitionibus.'

Expl. (V. t. 39, 15) f. 6. 'fuerit absolutus.'

3. Constitutiones ex libro Decretalium.

A selection from the Decretals, such as the compiler considered would form a useful manual. This work is complete.

Inc. (I. t. 1) f. 7. 'Firmiter credimus.'

Expl. (V. t. 40, 27) f. 24^{b}. 'commissa defleat et flenda vlterius non committat. Finito libro etc.'

A mere fragment of 24 ff. MS. very well written, with coloured initials and rubrics, the style and ornament closely resembling that of **F. 122.** The two volumes also resemble one another in their binding of plain oak boards with leather thongs.

A fly-leaf at beginning covered with closely written notes. Titles on cover.

xiii cent.

With this volume ends the Series of 'Folio' MSS. The 'Quartos,' which follow, are distinguished by the letter Q.

Q. 1. Ivonis Carnotensis Epistolae.

(i.) Index occupies ff. 1—6.

(ii.) 'Exceptiones ecclesiasticarum regularum,' ff. 6—12^{b}. (See below.)

(iii.) The letters, beginning with those of Pope Urban II., concerning Ivo's appointment to the see of Chartres, ff. 13—end.

This MS. is among those in Sir T. D. Hardy's list (Cat. Brit. Hist. ii. 124). It would appear that no single MS. contains all the 288 letters that have been printed. In this volume are 273 enumerated in the Index, and an additional letter (not in the Index) written by Ivo when Abbot of St. Quintin at Beauvais (*Inc.* f. 163^{b}. 'Minimus beluacensis ecclesiae beati Quintini presbyter H. bonae spei fratri'), with which the collection ends.

Expl. f. 164. 'ista sufficiant fraternitati tuae. Vale.'

St. Ivo, bishop of Chartres 1091—1116, was one of the early canonists who contributed to the growing edifice of ecclesiastical law in the age preceding the appearance of Gratian's Decretum. His principal work on the subject was entitled 'Panormia'; and the title of another is given by Hardy as 'Excerptiones ecclesiasticarum regularum.' But the piece (ii) beginning with those words[1] in this MS. is evidently a preface: the last sentence runs,—

'Haec hactenus. Deinceps singularum partium totius uoluminis intentionem breuiter perstringemus . . . . ut hinc prudens lector aduertat quid in una quaque parte sibi necessarium quaerere debeat.'

The promise is not fulfilled, for the letters follow immediately. It seems that the preface to one of Ivo's works on Canon Law, probably the 'Excerptiones,' has been inserted by mistake in a volume intended, as the Index shows, to contain his letters only.

Bound in old white leather over boards; clasp gone, and lower edges near the beginning much damaged by damp, though with little injury to the text, which is well and plainly written with rubrics and coloured initials. The letters begin with a very pleasing ornamental V.

At each end of the book are two fly-leaves of very thin vellum, much torn and crumpled. Of these four leaves i. contains only illegible scribblings, on ii. is written a copy of a bull of Honorius III., addressed to Cardinal Stephen [Langton]. Abp. of Canterbury, the bp. of Coventry, and the abbot of Fountains, appointing them as a commission to report upon miracles alleged to have been wrought at the tomb of a saint whose name has been torn out. This circumstance and the date of the bull (Rome . . . . anno pont. iii. = 1219) suggest St. Thomas of Canterbury and

[1] *Exceptiones*, as elsewhere (**F. 51, F. 124**) = *excerptiones*.

his translation in the following year; but Mr. R. L. Poole has kindly pointed out that this bull is to be found complete in Potthast (*Regesta Pontificum*, No. 6053), and relates not to St. Thomas but to St. Hugh.

On iii and iv are two bulls of Honorius' successor, Gregory IX., the first to the Abp. of York, and the bishops, abbots, and prelates throughout England, being a defence of the Roman officials living in England; the second to the bishops of the province of Canterbury, ordering them to hold a visitation of the religious houses in their dioceses. Both these are much tattered and scarcely legible here, but may be found in the Annals of Burton (Ann. Monast. vol. i. pp. 239—244), or in Potthast. 8947, 8948. The date of both is Spoleto, v. id. iun. a. vi.[1]

Two strips of leather are cut from the cover to serve as markers in this volume.

xii cent.

Q. 2. Magister Historiarum [sc. Petri Comestoris Historia Scholastica].

Inc. f. 1. 'Mortuo Symone qui ultimus.'

Expl. f. 88^{b}. 'scilicet in cathacumbis.'

Cf. **F. 1**, 1, etc. This MS. contains the latter part of Comestor's history, beginning with John Hyrcanus. The 'historia evangelica' begins on f. 6^{b}. 'Fuit in diebus Herodis.' On *verso* of fly-leaf (opposite beginning of text) is a short genealogical summary of the Maccabæan family.

Bound, like **Q. 1**, in old white leather over boards; in rather better condition.

Inside first cover is a list of certain parishes, with a note of their customary contributions to Peter's Pence, headed 'de Denario Beati Petri,' in a xivth or xvth cent. hand; and on the recto of fly-leaf (in a similar hand) the line;

"Omnibus est notum quod multum diligo potum,'

followed by a prognostication;

'Clara dies pauli [25 Jan.] bona tempora denotat anni.
Si nix uel pluuia, designat tempora cara.
Si fuerint uenti, designat prelia genti.
Si fuerint nebule, pereunt amimalia queque.'

xiii cent.

Q. 3. Fasciculus Morum.

Inc. prol. f. 1. 'Frater mihi dilecte ac sodalis predilecte.'

Inc. opus ibid. 'Ut enim habetur in regulis.'

Expl. f. 180^{b}, with tabula on the following leaf. On f. 165^{b} is the end of the main work, with the line 'Finis sermonum est hec collectio morum': the remainder of the volume is accordingly occupied with short 'Sermones ab aduentu usque ad pentecosten.'

[1] = 1232, the see of Canterbury being vacant by the death of Abp. Rd. Weathershed the year before.

Mr. A. G. Little (*Initia*, p. 99) gives the name of the author as 'Io. Spicer sive Rob. Silk (ordinis minorum).' This 'Fasciculus' is not identical with **F. 19**, 5.

Old white rough skin cover over boards (one gone) with flaps; in bad condition. Poorly written, but with coloured initials. xv cent.

Q. 4. Sermones dominicales Fratris N[icholai] de Byart.

Inc. f. 1. 'Preparate corda uestra . . . . Dicitur uulgali *Qui est garnis si nest honis.*'

Expl. f. 328^{b}. 'non meditabor.' Index of texts (3 ff.) follows.

Bound in old white leather over boards (one gone, as in last volume), thong with clasp preserved, but no catch. A well written book with ornamental initials: good illuminated border with grotesque figures on f. 1, leaves near beginning rather damaged by damp. xiv cent.

Q. 5. 1. Baeda de arte metrica.

Inc. f. 1^{b}. 'Incipiunt kapitula libri, etc.' The next leaf, containing the actual beginning of the work, is cut out.

Expl. f. 34. 'uitam habere credimus sempiternam.' These words are the end of a letter[1] beginning on the preceding page, 'Haec tibi dulcissime fili et conleuita Cuthberhte.'

Then follow these verses:

Aureus ac simul iustinus fera praelia mundi
Contemsere dei magno pro nomine passi
Hic cineres posuere hic atria summa petebant
Caelestis regni superato principe auerni
Ductus amore dei martini et praesulis almi
Iusserat hanc aram sacris ornare metallis
Ille humilis praesul pietate tonantis [*sic*]
Illius esto memor celebrans pia uota sacerdos.

There seems here to be a confusion between SS. Aureus and Justina of Mainz (Acta Sanct. Boll. 16 June, III. pp. 49—57), and St. Justinus, the boy-martyr of Paris, who is celebrated in a poem in Iambic verse ascribed (falsely, v. Potthast, Bibliotheca medii aevi, p. 1188) to Bede, and printed among his works (ed. Colon. 1688).

[1] This letter generally appears between the *De arte metrica* and the *De schematibus*; but it is more often joined to the latter.

2. Baeda de scematibus et tropis.

Inc. f. 34. 'Solet aliquoties in scripturis.'

Expl. f. 47b. 'memores estote uxoris Loth.'

This work = **F. 123**, 3, where it is ascribed in error to Cassiodorus: it is here followed by a short chapter, which may be reproduced in full:

'Accentus autem reperti sunt uel propter distinctionem ut *uiridique in litore conspicitur sus*, ne dicas *ursus*. uel propter pronuntiationem ne *meta* breuiter et non producta *meta*. uel discernendae ambiguitatis causa. Vt *ergo*. Nam cum producitur *gō* causam significat, cum corripitur coniunctionem. Et haec tria quibus accentus reperti sunt nonnunquam eorum legem turbant. Si male eis utamur.'

3. [Priscianus] de declinationibus.

Inc. f. 48. 'Omnia nomina quibus latina utitur eloquentia.'

Expl. f. 64. 'oratus orati oratio' [within a few lines of the end, but the lower part of the leaf is destroyed by damp].

4. [Anonymi Grammaticalia.]

Inc. f. 64b. 'Anima quae pars orationis est? M. Nomen est.'

Expl. f. 66, but the lower half of this leaf (and of all the leaves to the end of the book) has perished.

Inc. f. 66b. 'Grammaticae officia sunt quattuor.' On f. 69 we find ourselves in the middle of a series of explanations of technical terms, Greek words, &c., some very curious, as '*Thermas*, loca in quibus rei comburuntur. *Gymnasia*, locus habendi omnia.' Then follow some verses:

'Quisquis nostra petis penetralia uilia scandis
Dic duo confaciant pronomina nomina cunctis
Omnia dic quae s uerbi quae syllaba signet
Quid mininga cimus [1] crassis quid sterea colis.'

On f. 69b the explanation of *crassis* (sc. κρᾶσις) has been reached. More strange interpretations follow, and on f. 70 more verses, enumerating different diseases:

'Flegmon apoplexis reuma litargia spasmus
Coriza idrofobos,' etc.

On f. 70b the verses, still continued, have become grammatical; the first line on the page is interesting:

'Dicimus haud aliud quam Seruius et Beda dicunt,'

showing the writer to be later than Bede; and so are these on f. 71b:

[1] Presumably μήνιγγα, χυμός.

'Haec uobis praesul sapiens et spes sapientum
Isral'.[1] hic uester de uerbo et nomine tantum
Extremis libat primis mediisque relictis
Sicut uester amor nostro deposcit amore.'

Then follow immediately some elegiac lines:

'Si nostram lector festucam tollere quaeras
Robora de proprio lumine tolle prius
Disce tuas iuuenis ut agat facundia causas
Vt sis defensor cura salusque tuis.'

On f. 72:

'Plus puero teuthras, puer oebalus, at clonus heros,' etc., to the end of this piece (of the emperor Hadrian), for which see *Poetae Minores*, ed. Baehrens, vol. IV., p. 111 (*Antholog. Lat.* 23). In v. 7 'Aepicli' is here the reading for 'Iphicli.'

5. 'Incipiunt in Dei nomine pauca de philosophiae partibus.'

Inc. f. 72. 'Philosophia quid est? M.[2] Graecum nomen est.'

Expl. f. 74b. 'differentiae et cetera.'

6. Table of the names of metrical feet (e.g. at top of f. 75, 'Pyrrhichius cum pyrrhichio ◡◡◡◡ proceleumaticus') occupies ff. 75—77.

On fly-leaf at end (f. 78) are, on the *recto*, these verses:

'Auersor morum crimina corpus amo.
Laudamus ueteres set nostris utimur annis.
Miramur potius quos munera mentis adornant
Quam qui corporeis enituere bonis.
Parua necat morsu spaciosum uipera taurum.
Terra salutiferas herbas eademque nocentes
Nutrit, et urticae proxima saepe rosa est.
Femineis uerbis et equo qui pascitur herbis
Et radiis solis crescentis credere nolis.
Grano pastus equus et uir discretus et aequus
Et sol post meridi sunt omni tempore fidi.
Quae uenit ex tuto minus est accepta uoluptas.'

and on the *verso*, this charm (for fever):

'Ðis mæg wið gedrif genim. ix oflætan 7 gewrit on ælcere on þas wisan. IHC. XPC. 7 sing þærof ix paternoster 7 syle ætaænne dæg iii 7 oðerne iii 7 ðriddan iii

[1] So written; but no other word than *Israel* can be intended. Are we to suppose that the writer describes himself as 'Your Lordship's Israel'? or that he addresses the bishop as 'the hope of the learned in Israel'?

[2] This M is formed by two C's placed back to back and joined by a line, a form used by the scribe for writing the *Greek* letter M, where it occurs in Priscian (3). So here M probably = Μαθήτης. The questioner has the initial Δ = Διδάσκαλος.

7 cweðe æt ælcon siðan þis of þone mann. In nomine dni nri ihu xpi. et in nomine sce et indiuidue trinitatis. et in nomine sanctorum vii dormientium quorum nomina hec sunt Maximianus Malchus Martinianus Iohannes Seraphion Constantinus Dionisius. Ita sicut requieuit dns super illos sic requiescat super istum famulum dei N. coniuro uos frigora et febres per deum unum per deum uerum per deum sanctum per deum qui uos in potestate habet per angelos per archangelos per thronos et dominationes principatus et potestates per totam plebem dei et per sanctam mariam per xii apostolos per xii prophetas per omnes martires per sanctos confessores et sanctas uirgines et per iiii euangelistas Matheum Marcum Lucam Iohannem 7 per xxiiii seniores et per cxliiii milia qui pro xpi nomine passi sunt et per uirtutem sancte crucis adiuro . . . . (The rest is lost).

This volume retains its original (?) binding of boards covered with leather and clasp. It is interesting as being one of the few books still remaining which Leland noted as being in the library in his time (Collect. III. 160 in Hearne's edition). Leland's list, which obviously takes account only of books to which his attention was specially directed, is :

'Vita Egwini
,, Ethelberti martyris
Sermones Okam
Rabanus de corpore et sanguine Christi
Senati epistolae
Vita Gregorii Magni per Io. Levitam
Comment. Duncaht pontificis Hibern. super Martianum Capellam: opus eruditum.
Theophilus de differentiis urinarum.
Epistolae Leonis
Cosmographia Ethici
Beda de arte metrica et de tropis.'

Nearly a fourth part of this fine and early MS. has unfortunately been destroyed by damp (see above). 'Liber ecclesie Cathedralis Beate Marie Wigorn.' is written on the inside of the last cover, and also the note 'Memorandum quod magister W. de Grimeley[1] recepit dimidium marcum super librum istum et metafisicam.' In an older hand below is the line 'Burnellus fuluo fenum plus diligit auro.' Old title pasted to cover. Red and green initials, and headings in red capitals. Greek words (chiefly found in Priscian) written in elegant small capitals of peculiar form: the scribe seems to have had the notion that the *only* representatives of *ε* and *ο* in the Greek alphabet are *η* and *ω*. Consequently we get such strange forms as *τωυ ηρμωκρατωυς*, 'huius Hermocratis.' xi cent.

Q. 6. Sermones varii.

This volume is composed of several collections of sermons written on vellum, bound into a volume with paper leaves between the different collections, each of which will be here described separately. The paper leaves are not numerated.

1. *Inc.* f. 1. 'Qui sunt isti (Esa. 60. 8.) . . . . Principatus apostolorum uolatui.' [Attributed to a certain Peregrinus of the Friars Preachers. Little, *Initia*, p. 198.]

[1] He was Precentor in 1301, and Commissary for the Prior (*Sede Vacante*) in 1308.

At f. 8 begins another series of sermons in a much later hand, headed, 'Disce ad singula bona grátias agere.' *Inc.* 'Et qui sedebat super eum habebat arcum,' etc. (Apoc. 6. 2.) *Expl.* f. 12b.

2. *Inc.* 'Nonne hec oportuit pati Xm. (Luc. 24. 26.) . . . . Verbum est domini.'

Expl. f. 20b. 'ego ero illorum hereditas. Ad quam, etc.')

3. *Inc.* f. 21. 'Notandum quod quatuor sunt racione quorum Dno debemus seruire.'

Expl. f. 28b. 'spes resúrrectionis nostre, ad quam peruenire me, etc.'

This collection is one of meditations rather than of sermons.

4. *Inc.* f. 29. 'Anima mea turbata est propter quadrigas adaminadab (Cant. 6. 12). Adaminadab nomen interpretatur spontaneus.'

The sermons end f. 31, and are followed by a series of notes on subjects as various as, e.g. 'Que impediunt confessionem'—'De leone'—'De cruce'—'De hereticis'—'De arithmetica'—'De temptacionibus diaboli'—'De oppressoribus pauperum'—'De exitu.'

Expl. f. 35b. 'non quos celestis aula letificandos includit.'

5. *Inc.* f. 36. 'Inuenient te ibi tres uiri (1 Sam. 10. 3.) . . . . In quibus intelligitur.'

Expl. f. 40b. 'per gratiam preuenientem siue cooperantem.'

These lines follow :—

'Iure stupent omnes homines uentura referte [*sic* for 'referre']
Cum sit solius scire futura dei.'

6. Headed: 'sci spiritus assit nobis gratia.'

Inc. f. 43. 'Surge et descende in domum figuli (Ier. 18. 2). . . . . In epistola hodie lecta.' *Expl.* f. 506.

7. Headed: 'In nomine patris, etc.'

Inc. f. 51. 'Trae me, etc. (Cant. 1. 3.) . . . . Fratres, ut aiunt qui de rerum naturis tractant.'

8. *Inc.* f. 58. 'Oculi mei semper ad Dnm. (Ps. 25. 15.) . . . Quanta huic sermoni.'

Expl. f. 64b. 'unde Bernardus, *filium mittis, spiritum immittis, uultum promittis.*' The line 'iure stupent' (v. above, 5. here ending 'referre') follows. Rough notes (xv cent.) occupy f. 65.

9. Headed: 'Sancti Spiritus assit Nobis Gratia. sermo in aduentu dni.'

Inc. f. 66. 'Fons egredietur, etc. (Joel 3. 18.) . . . . Ioel propheta commodum verbi.' *Expl.* f. 77b.

10. *Inc.* f. 78. 'Introibo in domum tuam (Ps. 66. 13.) . . . . Videns propheta in spiritu.'

This collection consists of notes on various passages of Scripture.

Expl, f. 85^b.

11. *Inc.* f. 86. 'Vado parare uobis locum (Ioan. 14. 2.) . . . . Si quis esset in uia tenebrosa.' *Expl.* f. 93^b.

12. Headed: 'Sancti spiritus assit nobis gratia.'

Inc. f. 94. 'Puer natus est nobis (Esa. 9. 6.) . . , . Veneranda huius diei festiuitas.'

Expl. f. 101^b. A page of notes, ending with the lines:—

'Salue plus decies quam sunt momenta dierum
Quam generum species quam res quam nomina rerum.'

To this collection belongs the fly-leaf (f. 102) or cover of the original volume, which contains the lines—

'Principium gratum finem facit esse beatum
. . . . met nequam cuius dic fiet (?) unquam,'

apparently an *attempt* at an epitaph on Alexander Neckham or Nequam. The better known epitaph follows in the same hand:—

'Eclipsim patitur sapientia sol sepelitur
Qui dum vivebat studii genus omne vigebat
Soluitur in sineres (*sic*) nekham cui si foret heres
In terris positus minus esset flebile funus.'

In the version given by Leland, 'unus' (a decided improvement) takes the place of 'positus' in the last line.

It seems possible that Neckham may have been the author of the section (12) to which this leaf belongs. The handwriting markedly resembles that of **Q. 50**, 1, an acknowledged work of Neckham's. See under that MS.

The volume has been recently put together and rebound (see above). The MSS. which it contains are mostly of the xiv cent.: except ff. 8—12 in (1), and (6) which are xv cent., and (12) which is xiii cent. Red initials in (5) and (12) only. Lower edges of (1) (2) and (3) much damaged by damp.

Q. 7. [Sancti] Leonis papae epistolae.

Inc. f. 1, with an index to the 71 letters contained in the volume.

Inc. f. 2. 'Dilectissimo filio Euthiceti[1]. . . . Ad noticiam nostram.'

Expl. f. 123. 'uulneribus afferatur.'

There follows an 'epistola Aurelii episcopi Carthaginiensis' to the

[1] A perverted form of the name of Eutyches, subsequently the originator of the Eutychian heresy.

bishops of the Byzacene and Zeugitane provinces[1] 'de dampnatione Pelagii et Celestii hereticorum,' concluding with some statements of dogma.

Expl. f. 125. 'aperta confessione premantur. Amen.

A fine book, with good coloured initials and rubrics; an ornamental D on f. 2. Bound in boards covered with old brown leather; lower margins near the beginning injured by damp. This book, like Q. 5, is in Leland's list. On fly-leaf at beginning are five quatrains written in a xv cent. hand, the first of which is:

'Vinea culta fuit, cultores premia querunt.
Non labor equalis, equalia dona fuerunt.
Sic erit in nobis: quando quodcumque uelimus
Aggrediamur opus, certi de munere simus.'

And on fly-leaf at end, these lines:

'Qui scit adulari, gratis poterit famulari.
Qui scit mentiri, nequit ars melior reperiri.
Hec duo qui nescit, labor eius omnis arescit.'

(? late xii or) xiii cent.

Q. 8. Expositio in duodecim prophetas.

Inc. f. 1. 'Temporibus Ozie.'

Prefaces to the several prophets, by various writers (Jerome, Augustine, etc.), occupy ff. 1—6.

Inc. (*Prol. Hieronymi*) f. 7. 'Non idem ordo est xii prophetarum.

The text follows, with variorum commentary, marginal and interlinear.

Expl. f. 161. 'percutiam terram anathemate. Amen.'

Two leaves of another copy of the same book, containing the end of Sophonias, follow.

A well preserved book, rebound (1901) in brown morocco, with the stamped sides of the original binding inlaid. xiii cent.

Bound in at the end of this volume are seven leaves of an ancient MS. of 'Statius' Thebaid, containing ii. 70, 'Iussa nec archadiae,'—ii. 469, 'sic ille Dianae.' Possibly the fragment (Theb. x. 877—900) among the Chapter muniments in the Edgar Tower (f. 64) was part of the same book, which appears to be of cent. x or xi. See Report of Historical MSS. Commission xiv. Appendix, pt. viii. p. 170.

[1] MS. 'Bizancenae et Arziguitanae.' These two provinces make up the original Roman province of Africa.

Q. 9. Liber Sermonum.

Inc. f. 1 (de beato Laurentio). 'Igne me examinasti.'

Sermons 'de Sanctis,' ff. 1—229^b. On f. 229^b, 'Sermo de Aduentu Domini,' f. 232, 'de S. Nicholao.' Miscellaneous sermons in different hands follow. The form of 'excommunicatio generalis' in English is written in two or three places towards the end of the book.

Bound in old white leather over boards, in bad condition: poorly written.

xv cent.

Q. 10. [Breviarium Sarisburiense.]

This book has been thus collated by Mr. Frere :
a—v^8, x^6, y^6, z^8, A—G^8, H^2, J^{12}, K^{12}, aa—ss^8.

The different sections of this book have been written separately, and certainly two, perhaps three, of them left unfinished. They are:

(1.) Temporale, a—x = ff. 1—157, nine leaves being lost, a^1, b^6, c^3, l^8, o^1, o^6, p^3, p^6, v^6. A *pie* on f. 130, and elsewhere.

(2.) The Kalendar, complete, y = ff. 158—163.

(3.) Psalter, etc., z—H = ff. 164—221. From this section eight leaves are missing, z^1, A^2, A^3, A^7, B^4, C^2, C^8, E^6: ends abruptly with 'Omnes sancti orate' at end of Litany, leaving 3 columns and a half blank, possibly intended to contain the 'Vigilie mortuorum,' which generally follow here.

(4.) Commune, J, K = ff. 222—244: one leaf (J^2) missing. This section is unfinished, breaking off towards the end of the 'Commune plurimarum virginum,' on f. 243: ff. 243^b, 244, are blank.

(5.) Sanctorale, aa—ss = ff. 245—378: ten leaves wanting, aa^1, aa^2, aa^7, cc^3, dd^8, hh^4, ll^3, mm^6, pp^7, qq^3. The Sanctorale actually ends on f. 375^b, leaving three blank leaves at the end.

In the Kalendar are two insertions worthy of remark, viz., against iii Ides (13th) May is written, 'Passio Henrici regis et martyris,' anticipating a canonization which never took place[1]: and against viii Ides (8th) October, 'Obitus Roberti Staunforth.' This entry may give some clue for the identification of the book, which is not of Worcester origin. There are the usual erasures ordered under Henry VIII., but while only the name of the martyr has been erased from the two festivals of St. Thomas of Canterbury, the 'Cathedra Petri' (22 Feb.) has been carefully obliterated, and 'pape' has throughout been neatly altered to 'epi.'

[1] The date finally fixed for the Obitus of Henry VI. was 21st, not 13th May (1471).

In old white leather over boards: two clasps, both preserved. Some beautiful illuminated borders (ff. 222, 287, etc.) suggest that others have been cut out. On a blank leaf (f. 376b) the name 'Frauncis Dingley. Sors mea sors mundi est: populus mihi flamma cinisque. 1617 Feb. xxth.' xv cent.

Q. 11. 'Sermones de diuersis rebus [? diebus] et dominicis.'

This volume is imperfect at both ends. It is continuous from f. 1 to f. 116, in thirteen gatherings (of unequal size, b^8, c^{10}, d^{16}, e—k^8, l^{10}, m^6, n^{10}, o^8), and after a gap, from f. 117—140 (q—s^8; supposing a, p, t to be missing).

The first complete sermon begins f. 1. 'Oportet nos esse sanctitate puros . . . . Si ut muliercule solent.'

Bound in old white leather over boards, apparently *since* the loss of the missing portions. A well written MS. with coloured initials. xiii cent.

Q. 12. 1. 'Sermones fratris Guidonis de ordine fratrum predicatorum quos compilauit in conuentu Ebroicensi.'

Inc. (*prol.*) f. 1. 'Notandum in principio huius operis.'

Inc. ibid. 'Prope est dominus omnibus inuocantibus eum.'

Expl. f. 225, with Index: f. 226 is blank.

2. 'Sermones diuersorum de dominicis et festis.'

Preceded by a tabula (ff. 227—229) of three leaves.

Inc. f. 230. 'Nunc uero propior est nostra salus.' *Expl.* f. 432b.

A thick volume without cover, and in bad condition. Two fly-leaves of older MS. at beginning, and two at end. xv cent.

Q. 13. 1. Quedam questiones de rebus naturalibus.

Inc. f. 2. 'Questio vtrum de rebus naturalibus possit esse scientia.'

Expl. f. 4b. 'minus uniuersalem.'

2. [Rogeri Bacon tractatus de grammatica.]

Inc. f. 5. 'Oratio grammatica aut fit mediante uerbo prime persone aut secunde aut tertie.'

Expl. f. 24b. 'et stabit pre die dominica' (followed by 'Explicit oratio grammatica. Amen dicant omnia;' a facetious misunderstanding of the word 'oratio').

This treatise, ignored in the old index, is evidently the same as that cited by Brewer (*Rogeri Bacon opera inedita:* Rolls Series, 1859) p. lxvii from a MS. at Peterhouse, Cambridge. In that MS. the *incipit* as quoted by Brewer runs 'Oratio grammatica *autem* fit . . . .

vel secunde *vel* tertie.' If, as seems probable, the work formed a part of Bacon's *Compendium philosophiae*, there is some justification for its being introduced by the conjunction *autem*. But the reading of our MS. *aut* is more likely to be right.

3. Summa (?)[1] magistri Petri Cornubiensis super sophestriam et logicam.

Inc. f. 24b. 'Tantum vnum est.'

This work of an apparently totally unknown logician is interrupted ff. 37—42 by 'Sophestria magistri Willelmi de Scardeburh' (*Inc.* 'Amatus sum vel fui. Circa nunc sermonem'), who seems equally obscure.

Expl. f. 53. 'non potest non esse. Explicit sophestria magistri P. Cornubiensis.'

4. Quedam distinctiones logicales et naturales.

Inc. f. 53b. 'Quia secundum Gundissaliuum[2] philosophia habetur ex cognitione ueritatis.'

Expl. f. 66b. 'ita et non aliter. Explicit expliceat.'

5. Dubia mota super primum librum Physicorum.

Inc. f. 67. 'Queritur utrum uniuersale sit nobis magis notum.'

Expl. f. 76b. 'propter hominem totius philosophie inuentio.'

6. Notabilia extracta a libro Boecii de consolatione philosophie.

Inc. f. 76b. 'Omne quod est.' *Expl.* f. 78b.

7. Questiones Iohannis de Aston super quosdam libros Aristotelis.

i. Circa libros Physicorum.

Inc. f. 79. 'Queritur utrum de naturalibus possit esse scientia.' The question, but not its treatment, identical with that on f. 2.

Expl. f. 116. 'Expliciunt questiones libri physicorum notate a Iohanne Aston post magistrum fratrem de Cliue.'

ii. Circa libros metaphysice.

Inc. f. 116. 'Queritur utrum ens.'

Expl. f. 155. 'materiam et formam.'

ff. 135—137 are blank, some matter being apparently omitted.

[1] The old index, from which the titles here given are taken, is here illegible: the word looks like *summa*, but it may be *smões*, and *sermones* would be the more appropriate title.

[2] See Little, *Greyfriars in Oxford*, Oxf. Hist. Soc., 1891, p. 265, for a Gonsalvo, who may be the author here quoted.

iii. Super librum Ethicorum.

Inc. f. 156. 'Sapientis est ordinare.'

Expl. f. 164b. 'ab homine.'

iv. Super Analytica Priora.

Inc. f. 165b. 'Sicut dicit Boetius in libro de diuisionibus.'

Expl. f. 191b. 'distinguendus.'

8. Diuisio scientiarum per Johannem Daco Parisius edita.

Inc. f. 191b. 'Humana natura [? enim] ancilla est, ut scribitur in primo metaphysice [1].'

Expl. f. 200, after an interruption, ff. 198-9 [2], filled by

9. Boethius de vnitate.

Inc. f. 198. 'Vnitas est qua unaqueque res una est.'

Expl. f. 199. 'et est id quod est. Explicit, etc.'

In 'Daco' we have another unknown writer; Schenkl is wrong in reading 'a Ioanne *Dato*' as though from nom. 'Datus.' 'Daco' (*indecl.*) looks rather as if it stood for 'de Aco,' perhaps 'Acon'; but no John of Acre seems to be known.

On the last fly-leaf of the book is written, 'Liber Johannis de Aston,' doubtless the writer of (7). The book seems to be a collection (chiefly of Franciscan writings) made by this John of Aston, who may probably be identified with the monk and penitentiary of Worcester, who occurs in *Reg. Sede Vacante* (p. 90), in 1307.

The book is not bound into a cover, but enclosed in an old vellum wrapper, with pockets at each end for the insertion of the end leaves. Index pasted on the side. xiv cent.

Q. 14. 1. Dieta Salutis.

Inc. f. 3. 'Hec est via: ambulate in ea.'

Expl. f. 114b after a table of 'capitula.'

This work, commonly attributed to Bonaventure, is ascribed by Little (*Initia*, p. 104) to one William de Lanicia.

2. Tractatus de oculo morali.

Inc. f. 115. 'Si diligenter uoluerimus.'

Expl. f. 183. This treatise, generally ascribed to Grosseteste, occurs also **F. 115**, 5.

Cover loose: book generally in bad condition, but much faded. xv cent.

[1] A bald translation of *Met.* I. 2, πολλαχῇ γὰρ ἡ φύσις δούλη τῶν ἀνθρώπων ἐστίν.

[2] At foot of f. 197b is written, 'Quere continuacionem post duo folia sequencia.' The short work of Boethius (commonly entitled *De unitate et uno*) is in a different, probably later, hand from the rest of the book, and has been inserted in the middle of the last gathering.

Q. 15. Rosarium Theologie.

A dictionary of theological terms; = **Q. 68.**

Inc. f. 1. *Absolutio* dicitur tripliciter.

Expl. f. 200b. 'opus prauum:' followed by:

'Explicit rosarium theologie
Deo laudes in psallendo } Dicam in eternum.'
Qui me seruauit in scribendo }

An index occupies ff. 201, 202: and 3 ff. following are filled with a collection of extracts from Aristotle with references, beginning:—

'Vna quidem irundo non facit ver,' etc.

Bound in old white leather over boards, remains of two clasps. Not very well written on paper and vellum, each gathering being enclosed in vellum. Collation: A—Z^8, aa—ee^6, ff^{14}, gg^{10}, hh^{10}, ii^4, the last section being all vellum, and the last leaf of it cut out. Coloured initials.

On the inside of first cover is written:—

'Remember thou shalt dye. Tharfor lerne to drede god wyrschypp hym loue hym aboue all thyng. Also understand the holy religion that thou art in the whych is full of all virtu and godenes and therfor lerne to obey thy senyourys and all thy brethren and ber the euer mekely as the seruaunt of cryst seying with the prophet *Elegi abiectus esse in domo dei mei quam habitare in tabernaculis peccatorum:* and also thynke vpon that wher he seyth *Beati qui habitant in domo tua domine*,' etc.

At the end of the index (f. 202b):—

'*A medecyne for dronkyn men*—ȝyf to hym that ys dronkelewyd[1] to for[2] mete pulmonem ovis or of arietis. Aftyrward how moche he euer drynke he shall fele no dronkenese.

Item ȝif to hym that ys dronkelew the ashys of walw' [*sic*] ybrend and he shall never be dronke experi[ence (?)] seyth that hit is certeyn.' xv cent.

Q. 16. 1. Marci evangelium cum glossa.

Inc. (*prol.*) f. 1. 'Marcus euangelista dei electus.'

Expl. f. 46b. A leaf follows containing part of a 'rationale' (not Durandus' work). *Inc.* 'In Septuagesima cantatur et legitur *In principio*.'

2. Matthei evangelium cum glossa.

Inc. (*prol.*) f. 48. 'Matheus in Iudea.'

Expl. f. 110b: followed by another such leaf as f. 47, dealing with accidents to the consecrated Elements. *Inc.* 'Si aperta, quod absit, negligentia.'

These two Gospels are written in the same hand throughout, the text occupying the central column, with interlinear gloss, between two columns of commentary. Spaces left for the rubricator not filled in (e.g. the Gospel of St. Mark begins 'euangelii,' room being left for the word 'Initium'). Many pages and parts of pages torn out. At foot of f. 110b is the name 'Magister Rog. de Weseham theologus.' xiii cent.

[1] Given to drunkenness: the word is more commonly, as below, dronkelew.

[2] To-for = before.

3. Ricardi Abbatis Pratellensis expositio Canticorum Salomonis.

Inc. (*prol.*) f. 112. 'Suo filio Mauricio Ricardus habitu monachus.'

Inc. (*text*) f. 112^{b}. 'Salomon tres libros.'

Expl. (*imperf.*) f. 199^{b}. 'et nonnunquam in punitione. . . . .'

The work of Richard de Tramellis[1], Abbot of Préaux in the diocese of Lisieux in Normandy.

This work is of earlier date than (1) and (2), with which it is connected only by binding. Well written, with fine ornamental capitals in penwork on f. 112. The initials to book II. (f. 138^{b} 'Iam ecclesia'), book III. (f. 160^{b} 'Quoniam facile membra'), and book IV. (f. 182 'Post ubi partes'), are not filled in. xii cent.

The volume is bound in boards covered with old white leather.

Q. 17. Postilla in epistolas et euangelia per annum.

Inc. f. 9. 'Abiciamus opera tenebrarum.'

Expl. f. 283. This collection of sermons = that of **F. 157**, though in that copy some are omitted.

On f. 1 are written some extracts from the Decreta; ff. 2, 3 contain a rough index, ff. 4—7 some additional sermons; f. 8 is blank. A carefully compiled index follows the text, ff. 283^{b}—291. On f. 292, the last leaf, is this invocation:

'Virgo salutata gabrielis ab ore beata
Ablue peccata rogeri magnificata:'

and the name 'Thomas Grene.' On last cover: 'Nouerint vniversi per presentes me Ricum Leyntwardine recepisse et habuisse . . . .'

A well written book, with coloured initials and rubrics, in fairly good preservation. Bound in old white leather over boards; clasp and thong preserved, but no catch. xv cent.

Q. 18. Collationes.

A 'collatio' is defined by Ducange as 'apud monachos . . . . sacrorum librorum lectio, quae statis horis, maxime post cenam, coram iis fiebat.' But the characteristic feature of a 'collatio' was the illustration of the passage of Holy Scripture chosen for reading by citations from the fathers or other authors. These illustrative passages seem to have been at first contributed by the brethren in *conference;* later compiled beforehand by a single lecturer and put in writing. The collations in this collection are distinguishable from sermons chiefly by their wealth of illustration. Cf. **Q. 56.**

The interest of this volume lies in its being evidently a local book

[1] Described by Dugdale as 'vir valde litteratus.' Possibly this exposition of the Cantica is that which is attributed by Cave to this Richard's better known namesake and contemporary, Richard of St. Victor.

used in the Worcester monastery. Every collation is headed 'Maria. Ihs. Iohannes.[1] S. Thomas. S. Oswaldus. S. Wlstanus. Succurrite,' and to these names is often added 'S. Katerina,' sometimes also 'omnes sancti.'

The book contains 56 leaves; the original cover of rough brown leather remains at end only; f. 1 has become illegible from exposure. xiv cent.

Q. 19. Sermones.

This collection is thus quaintly described on the title page:
'In hoc libro continentur.
Primo, optimi sermones curiosi confort[abiles?] dni Gwyberti dominicales per totum annum.
2° 140 sermones meliores ceteris Iacobi de Losanna.
3° alii sermones valde boni.'

1. Sermones fratris Guiberti [de Tornaco] ordinis minorum.

Inc. f. 1. 'Benedictus qui uenit .... Verba hec exponuntur.'

Expl. f. 157. On f. 157^b are two letters of Pope Alexander IV. (dated from Anagni in August and October, 1254) to the author about these sermons, and the author's statement of his reasons (*Inc.* 'Rogatus pluries') for publishing them. An index follows.

There seems to be no doubt of the identity of this Guibert with Guibert of Tournay, though he is not called by this name in the MS., and this collection of sermons is certainly different from that contained in **F. 36**, **F. 77**.

2. Sermones Iacobi de Losanna.

Inc. f. 167. 'Si moram fecerit, exspecta .... Vulgariter dicitur, *Mut est nuye ki attent.*'

J. de Lausanne, a Dominican, and at one time Provincial of the order in France, flourished about 1317.

3. Alii sermones.

Inc. f. 311^b. 'Vas admirabile.'

Expl. (*imperf.*) f. 372^b in a sermon on Ps. 8. 5. 'Gloria et honore coronasti eum.'

Rebound in brown leather. Coloured initials and rubrics. Carelessly written towards the end. At beginning is an old leaf of music scarcely legible. xiv cent.

[1] This would be the order in which the lector would have these personages before him in the reredos of the Refectory.

Q. 20. Commentarii in libros sententiarum [P. Lombardi].

Inc. f. 1. 'Cupientes aliquid de penuria, etc. Hoc operi magister premittit prohemium.'

Book I. ends on f. 28, and a second commentary begins: 'Cupientes, etc., Ecce causa.' This ends unfinished (in dist. v.) on f. 31: ff. 32—34 are blank, and the commentary resumes at book II. on f. 35.

Expl. (*imperf.*, in book IV., dist. 45), f. 106ᵇ.

Bound in old white leather, formerly covering boards which are now lost.

On the blank page f 34ᵇ is the following letter, or copy of a letter, which would be of greater interest if there were any indication who was the person to whom it was addressed. After the word 'memorandum' it is evidently a verbatim copy:

'Memorandum quod a vobis species[1] vestra gratia missas cum septem sol[idis ?] sterlingorum recepi cum littera vestra quam bene intellexi et hoc die veneris prox. ante purificacionem beate Marie. Postea lecturam Iacobi super quattuor libros ab editoribus librorum quesiui diligenter et non inueni, et dicitur mihi quod inuenire non potero, quia nullibi isto anno fuerunt inuenti uenales. Ergo mihi consulitur ab Roberto monacho nostro quod faciam illam scribere, quod tamen non intendo, si melius fieri potest. Verumtamen quia credo quod magis indigetis huiusmodi lectura ad presens quam ego, mitto vobis lecturam meam, videlicet lecturam primi libri, quam inpresentiarum cernitis, et lecturam super alios libros petetis a monacho Sci Augustini qui dicitur Henricus de Belam, cui pro eadem litteras meas direxi, vt vobis illam tradat . . . . [erasure] . . . . illam scripsit Iohannes de Bristoll quidam clericus de Sco Martino. Aliam lecturam prouidebo super quattuor libros secundum Iacobum, et cum me ad vos declinare contigerit, meliorem de duabus eligetis. Quantam pecuniam a dño Iohanne de Wy recepi tradidi obliuioni. Salutetis dñum Iohannem Ro[utter ?] de cuius auunculo doleo. Salutetis etiam Lidbiry Wetherdishe Bynigo et omnes alios s[uper ?] Westgate co[mpertos ?][2] . . . . et regratior Lidbury de speciebus vt vobis. Salutat vos specialiter puer vester Thomas de Wigornia clericus.' xv cent.

Q. 21. [B. Gregorii Papae homiliae.]

Inc. f. 1 (*title*). IN XPI | OMNI|POTEN|TIS NO|MINE| CONTINENTVR INHOC | CODICE OMELIAE DE | DIVERSIS LECTIONIBVS | EVANGELII BEATI | GREGORII PAPAE | VRBIS ROMAE | NUMERO XL.

Inc. prologus ad Secundinum. f. 1, 'Reuerendissimo,' etc.

Expl. ibid. 'certiores fiant.' The 'capitula' follow, ending on f. 2ᵇ, and then the Homilies.

Expl. (*imperf.*) f. 139ᵇ. 'hanc ipsam corruptibilitatem corporis appello . . . .'

This ending is quite near the end of Hom. 40, so that evidently

[1] i.e. *spices.* [2] Writing here very cramped. Some more names seem to be mentioned. Possibly the word after 'Westgate' is 'compatres' (*gossips*).

one leaf only is missing from this MS., one of the oldest in the Library.

This book was formerly bound in oak boards, one half of one of which had been broken off, with the result that the leaves at the beginning have been much rubbed and crumpled. Some writing underneath the title (in a xviith cent. hand) has been practically obliterated.

The capitals in the title and initials throughout are in red. x cent.

Q. 22. [Ricardi Wetherset] Speculum Sacerdotum.

Inc. f. 1. 'Quoniam sicut dicit apostolus in ad Timotheum v. *Qui bene presunt presbiteri*, etc.'

Expl. f. 139b. 'hic ergo erit consummatus. Explicit summa que dicitur speculum sacerdotum siue uite beatitudo.'

The author, whose name is not given, was Chancellor of Cambridge in 1350. Cf. **Q. 27**, 7.

Bound in old white leather over boards. Inside cover at beginning is written, 'Liber M. 1. Lawerne': cf. **F. 13**.

On the inside of cover at end is the following prayer:

'Deus summa nostre redemptionis qui in terra promissionis ante omnes terras nasci elegisti et mortem ibidem sustinuisti, Libera propicius animam famuli tui N. de manibus demonum et eandem terram de potestate paganorum, Vt populus qui non credit per veritatem tuam emendationem habeat, Et istis qui in te confidunt succurre potenter, Qui viuis et regnas deus per omnia secula. Amen.' xv cent.

Q. 23. Manipulus Florum. [= **F. 153.**]

Inc. (*title*), f. 1. 'Manipulus florum siue extractiones originalium a magistro Thoma de s[orbona?] de hybernia quondam [extr]acte.' Not in quite the same words as the title of **F. 153**, and much blurred.

Inc. text. ibid. 'Abiit in agrum,' etc.

Expl. f. 302b. 'Hoc opus est compilatum a mag'ro Thoma de ybernia quondam socio de sorbonia.'

An index follows, ff. 302b—304b, and after that an index of *incipits* of the works of authors quoted in the manipulus.

Expl. f. 313b. 'Liber est totus completus deo grās. Explicit.

Rebound in white leather. A well written book with coloured initials and rubrics; a fine ornamental letter, with hound chasing hare on f. 1.

On fly-leaf at beginning, 'Liber beate Marie Wygornie' with anathema: 313 ff. (A — Z^{12}, aa — cc^{12} + one extra leaf). xv cent.

Q. 24. Tabule super Augustinum et Gregorii Moralia.

(i.) ff. 1—18, a bare list of words, *ambitus—nebula*, with no references attached: evidently an unfinished work.

(ii.) *Incipits* of Augustine's works, f. 19.

(iii.) 'Tabula super Augustinum,' f. 31.

(iv). 'Tabula super librum Moralium,' f. 104: but the first leaves, ff. 104—109, are taken up with a collection of *incipits*.

Expl. f. 194.

Cf. **F. 154**, 25.

Bound in old white leather over boards. xiv cent.

Q. 25. [Tabula moralitatum.]

A dictionary of subjects relating to morals, with references to the Bible, the Moralia of Gregory, etc.

First article *Abstentio*, last *Ypocrisis uel ypocrita*.

Such a dictionary would be of great service to the compiler of a *collatio* (see **Q. 18**), and this MS. has been much used. It consists of 91 ff., made up thus; A^{12}, B defective, represented by a single leaf only, C—H^{12}, J^{4}.

Bound as Q. 18, with the whole of the rough leather cover remaining; earlier sections loose. xiv cent.

Q. 26. Liber capitulorum et collectarum totius anni usque ad commune unius martiris et pontificis in communi sanctorum.

The above old title pasted to cover shews that the book, when bound up, was already reduced to its present defective condition. It contains *Temporale*, *Sanctorale*, and the greater part of the *Commune Sanctorum*.

Expl. f. 96^{b} (*rubric*) 'Explicit unius martiris' with catchword below 'et pont.'

Collation: A—H^{12}, J lost.

There are Commemorations of St. Egwin, St. Basil, and 'SS. Oswald and Wulstan our patrons,' shewing the local origin of the book. There is also a Commemoration added on f. 84 of St. Thomas [Cantelupe] of Hereford (1320).

Bound in oak boards, once covered with white leather, of which only traces remain. Lower edges damaged by damp, but with scarcely any injury to the text, which is well written in bold characters, with plain red and blue initials. xiv cent.

Q. 27. 1. [Wallensis communiloquium.]

Inc. f. 8. 'Cum doctor siue predicator.'

This work = **F. 114**, 19, with the omission of a short preface which there appears.

Expl. f. 135b. 'studeat adinuenire. Explicit collectio.'

2. Synonyma S. Isidori Hispalensis.

Inc. prol. f. 136. 'In subsequenti.'

Inc. ibid. 'Anima mea in angustiis. *Expl.* f. 149b.

3. Anonymi tractatus de penis inferni.

Inc. f. 150. 'Esse .... deo tenebre' (almost obliterated).

Expl. f. 152. 'mortis eterne.'

4. Visio S. Pauli.

Inc. f. 152. 'Dies dominicus dies est electus.'

5. Duodecim abusiua seculi secundum Augustinum.

Inc. f. 153. [= **F. 57**, 5, etc.]

6. Testamentum Beati Francisci.

Inc. f. 157b. 'Dominus dedit michi.'

Expl. f. 159b. 'habebunt vitam eternam.'

7. Tractatus magistri Ricardi Cancellarii de Cantebrugge qui dicitur *Numerale*[1]. [= **Q. 22**, q.v.]

Inc. f. 160. 'Qui bene presunt.'

Expl. f. 209b. 'hic ergo erit consummatus.'

8. Manuale Widonis[2].

Inc. f. 210. 'Primum ....' [obliterated; below begins a chapter 'De Fide' with the words, 'Sed hec cognicio diuinitatis.']

Expl. f. 218. 'secundum deum.'

9. Sermo Augustini de Assumptione Beate Virginis.

Inc. f. 218b. 'Quia profundissime.'

10. Sermo eiusdem de Natiuitate Beati Iohannis Baptiste.

Inc. f. 221. 'Natiuitatem.'

11. Regula Basilii ad nouicios.

Inc. f. 222. 'Audi ....' [obliterated].

12. Summa de septem sacramentis.

Inc. f. 226b. 'Septem sunt sacramenta, que nominantur hoc versiculo: Bos Vt Erat Petulans Cernentibus Obice Cursum.'

The capitals in this line are explained as representing 'Baptisma Vnctio Eukaristia Penitentia Coniugium Ordines Confirmatio.'

13. Augustinus de vita Christiana.

Inc. f. 235. 'V[t ego peccator, etc.,' obliterated].

[1] It is difficult to see why it should be so called. Can 'numerale' be a mistake for 'munerale'?

[2] We are dependent on the Index for this title, which is quite obliterated in the text.

Expl. f. 242^b. 'conferamus absentes.'

14. Vita beati Edmundi Cantuariensis cum miraculis eius.

Inc. f. 243. 'Beatus Edmundus.'

Expl. f. 258^b. 'quasi extra se fuisset.'

This life apparently = MS. Cotton Vitell. c. xii. 9. That copy, however, is imperfect at the end.

15. Bernardi meditationes [= **F. 75**, 3, etc.].

Inc. f. 259. 'Multi multa sciunt.'

16. Tractatus de penitentia et confessione.

Inc. f. 266^b. 'Penitens accedens ad confessionem.' *Expl.* f. 269^b.

This volume has been newly bound in white leather; the *top* edges are much damaged by damp, most of the titles and *incipits* being thus obliterated. Index at the beginning. The book contains 276 leaves, 1—7 and 270—276 being left blank, though some of these have been scribbled over. xiv cent.

Q. 28. [Historia Ecclesiastica.]

Inc. f. 1. 'INCIPIT PRAEFATIO HISTORIAE ECCLESIASTICAE EUSEBII PAMPHYLI CAESARIENSIS EPI. Peritorum dicunt esse medicorum,' etc.

Expl. f. 109^b. 'percepturus praemia meritorum.'

Rufinus' translation of Eusebius' History, with his own supplement (books X., XI.).

Collation: A—H^8, J^6, K—O^8 = 109 leaves. (Work complete.)

Bound in oak boards covered with white leather; half the board at the beginning has been broken off, but the leather cover with clasp remaining has protected the book from such damage as has been caused by a like accident to the contemporary volume **Q. 21**. On the margin of f. 56^b (G^8) is the impression of an ancient seal in green wax. x cent.

Q. 29. 1. Tractatus de ambiguis theologicis.

Inc. f. 1. 'Agentes et consentientes pari pena punientur.'

Expl. f. 33^b. 'quod modo non habeam licet aliter:' f. 34 blank.

2. Origines super librum Numerorum, duodecim prophetas, canonicas epistolas, Actus apostolorum, Genesim, Exodum.

Inc. f. 35. 'Aderit unusquisque angelorum.'

Besides the books enumerated, Matthew and Job are also treated in this collection (for it is nothing more) of extracts.

3. Glosa super Marcum.

Inc. f. 41. 'Sicut sunt duo status.' *Expl.* f. 57.

4. Opusculum de dubiis in euangeliis.
Inc. f. 58. 'Omnis homo aut primus Adam aut secundus.'
Expl. f. 88b. (imperfect) 'gentes baptizare prece[pit].'
5. Quidam sermones.
Inc. f. 89. 'Peccatum paralisim generat.'
Expl. f. 131b. [pasted to cover.]

A composite book of various dates and handwritings. (4) is the best written treatise, and contains good coloured initials. Bound in boards covered with old white leather. (1) may be of cent. xii, the other works xiii cent.

Q. 30. 1. Porphyrii libellus (Isagoge).
Inc. f. 2. 'Cum sit necessarium.'
2. Liber predicamentorum Aristotelis.
Inc. f. 7. 'Equiuoca dicuntur.'
3. Liber periarmeniorum [*sic* = περὶ ἑρμηνείας).
Inc. f. 16b. 'Primum oportet constituere.'
4. Liber sex principiorum.
Inc. f. 22. 'Forma est compositioni contingens.'
5. Liber de diuisione.
Inc. f. 27. 'Quam magnos studiosis.'
6. Topica Boethii.
Inc. f. 33b. 'Omnis ratio disserendi.'
7. Liber elenchorum.
Inc. f. 50. 'De sophisticis autem.'
8. Topica Aristotelis.
Inc. f. 67. 'Propositum quidem negotii est.'
9. Analytica Priora.
Inc. f. 108. 'Primum oportet dicere.'
10. Analytica Posteriora.
Inc. f. 142. 'Omnis doctrina.' *Expl.* f. 161.

This book = **F. 66** exactly, and the handsome coloured initials of both volumes are evidently the work of the same hand.

Bound in boards covered with old white leather; fairly good condition. A closely written fly-leaf (f. 1) contains an 'expositio cuiusdam dicti in primo posteriorum c. xi.' and other notes. At head of f. 2 is the usual 'Liber ecclesie cathedralis, etc.,' and the same inscription on inside of cover, together with the name of 'Thomas permissione diuina prior, etc.' (xiii or) xiv cent.

Q. 31. [Quaestiones philosophicae et theologicae.]

Consists of 168 leaves, and is apparently imperfect at both ends.

Bound in old white leather over boards. No rubrics or initials in text; ink much faded. A sheet of music inside the cover at beginning. xiv cent.

Q. 32. [A collection of fragments.]

1. Ysaias I.—XIII. glossatus, cum prologo Hieronymi ff. 1—8.

2. Iob VI.—XXI. cum glossa, ff. 9—14.

3. Lament. I. f. 15.

4. Tractatus de circumcisione et baptismo.

Inc. (imperf.) f. 16, 'Samaritanus enim.'

Expl. (imperf.) f. 22b. 'sanctorum testimoniis edocetur.'

This not very interesting collection seems to have been put together at an early date; since no leaves seem to be actually missing, and the binding is partly formed by a 14th century *computus* roll of the Priory. xiii cent.

Q. 33. Commenta super libros sententiarum (P. Lombardi).

Inc. f. 6b. 'Cupientes, etc.'

Expl. f. 62. 'ad illam uitam glorie nos perducat, etc.'

Ff. 3—6 are taken up with 'questiones' (the first of which is 'vtrum liberum arbitrium sit in deo et angelis'), in the same hand as the text: while ff. 1, 2, at beginning, and ff. 63, 64 at end, are occupied by part of a treatise in 13th-cent. script, the title of which appears from f. 2 to be *Poetria.*

Bound in a limp vellum cover, on the outside of which is the name 'Fratis Johannis de Astone' (see **Q. 13**). John of Aston was no doubt the owner, but there is nothing to shew that he was the writer of this book. xiv cent.

Q. 34. 1. Averroës in Aristotelis libros de anima.

Inc. f 1. 'Dixit Aristoteles.' *Expl.* f. 107.

2. Averroës de substantia orbis.

Inc. f. 107b. 'Intendimus in hoc tractatu.'

Expl. f. 113. 'ualde bona. Explicit tractatus aueroys de substantia orbis.'

A well-written book in good condition, with coloured initials and headings. Cover, of old white leather, torn and detached. xiv cent.

Q. 35. Anonymi commenta in libros sententiarum.

Inc. f. 1. 'Cupientes.'

Expl. f. 66b. 'gloria beatorum.'

This book is enclosed in two leaves of vellum containing old French verse, in three columns, apparently an exposition of the Decalogue. We have on the verso of the first fly-leaf this rubric:

'Le noefime est: vous ne coueyterez la chose votre proeme,' followed by these lines:

'Si vous unkes desirez
La chose votre proeme ke veysez
E atort auer le volez
Chen estes mes releuez
Ceo poez par confession
Par quele releue prodom,' etc.

Loosely bound in stout vellum. xiv cent.

Q. 36. [Carte et Statuta regni Anglie.]

1. Carta de libertatibus. [= Magna Carta, as confirmed by Henry III.]

Inc. f. 7. 'Henricus dei gratia.'

2. Carta de Foresta. (1253).

Inc. f. 11. 'Henricus,' etc.

3. Prouisiones de Mertone. (20 Hen. III.)

Inc. f. 13^{b}. 'Prouisum est et concorditer concessum.'

4. Prouisiones de Marlberge. (52 Hen. III.)

Inc. f. 23. 'Anno domini mcclxvij.'

5. Statuta Scaccarii.

Inc. f. 28^{b}. 'Le rey veut que totes maneres de Baillifs.'

6. Statuta regis Edwardi apud Westmonasterium.

Inc. f. 32. 'Anno regni.'

7. Statuta secunda eiusdem.

Inc. f. 53. 'Cum nuper dominus rex.'

8. Statuta Gloucestrie.

Inc. f. 75. 'Pur les granz meschefs.'

9. Statuta de Quo Warranto.

Inc. f. 78^{b}. 'Rex vicekancellario, etc. Cum in ultimo parliamento.'

10. Statuta Mercatorum.

Inc. f. 79^{b}. 'Pur ceo que marchaunz.'

11. Les noveles articles du parlement le rey Edward.

Inc. f. 82. 'Pur ceo que les poinz de la grant charte.'

12. Statuta Wyntonie.

Inc. f. 87^{b}. 'Edwardus,' etc.

13. Capitula de visu franci plegii.

Inc. f. 90, followed by Assisa panis et ceruisia, f. 91^{b}.

[Several other matters, statutes, formulas, etc., are written by a different hand in ff. 100—117.]

14. Ordo exceptionum ad cassanda breuia.

Inc. f. 118. 'Ceo est le ordre de exceptiouns.'

15. De Bastardia.

Inc. f. 124^{b}. 'Nota quod si bastardus clamando se legitimum.

16. Articuli qui narrando indigent obseruari.

Inc. f. 129^{b}. 'De quantitate.'

17. Breuia placitata. *Inc.* f. 142.

18. Registrum Breuium. *Inc.* f. 172. *Expl.* f. 277.

A well written book, in good condition; coloured initials, &c. Contains 290 leaves, of which ff. 1, 2, 289, 290 are formed by two folded sheets of music from a very finely executed service-book. A 'tabula capitulorum cartarum' occupies the leaves before the text; and ff. 278—289 are taken up with writings similar to those in ff. 100—117.

On first page is written 'Liber Francisci Harewell armigeri, and the same, with the addition 'de Birlingham' at the end, in hand of xviith cent.

Strongly bound in rough brown leather: clasp gone. xiv cent.

Q. 37. [Osberti ?]. Grammatica et Derivationes secundum ordinem alphabeti.

Inc. f. 1. 'Venerabili patri Hamelino . . . . suus osbertus salutem.'

Inc. prologus f. 1^{b}. 'Cum in nocte hyemali multe lugubrationes [*sic*] in lichinis.'

The 'derivationes' begin on f. 2^{b} with art. *Amo.*

Expl. f. 89^{b}. 'ex eadem parte orationis.'

Hamelin, to whom this work is inscribed, was Abbot of Gloucester, 1148—79. Osbert, the writer of the prefatory letter, is not so easy to identify. Osbert of Clare (prior of Westminster in 1136) may possibly be the author both of the letter and the work, though he seems to be known in literature only as the writer of the lives of certain of the English saints.

The book contains 90 leaves, A^{8}, $B—F^{12}$, G^{10}, H^{12}.

Bound in old white leather over boards: clasp with thong and catch preserved. Inside the cover is written the popular charm against lightning, which appears as one of the devices on the tiles of Great Malvern Priory: 'Mentem sanctam spontaneam, honorem deo, patrie liberationem'; with an *explanation* ('Quod sic intelligitur'), which consists merely in the addition of 'habuit' to the first clause, 'dedit' to the second, and 'fecit' to the third! xiii cent.

Q. 38. Questiones dni Walteri de Burley.

Inc. f. 1. 'Queritur utrum scientia de anima.'

After the first few pages the work becomes practically illegible, on account of the crabbed and contracted handwriting.

For Burley cf. **F. 86,** 1, 2, etc.

In old limp vellum cover: bad condition. xiv cent.

Q. 39. 1. Theorica Constantini.

Inc. f. 2. 'Domino suo montis Cassinensis abbati . . . . Cum totius scientie generalitas.'

This work = **F. 70,** q.v. The beginning, wanting in that copy, is here supplied.

Expl. f. 106b: the following leaves, 107-8, are blank.

2. Liber Galeni de simplici medicina.

Inc. f. 109. 'Quoniam mihi necesse est hic ostendere.'

Expl. f. 171. 'si deus uoluerit. Finitus est, etc.'

3. Liber Galeni de complexionibus.

Inc. f. 172. 'Insignes modicorum et philosophorum.'

Expl. f. 195. 'quemadmodum diximus in medicinis ipsis.'

4. Liber de malicia complexionis diuerse.

Inc. f. 195, with the words of the title.

Expl. f. 198b. 'tanquam principale.'

Besides the above, an old index on the last leaf of the book (f. 199) places between (2) and (3); 'Versus egidii de vrinis' [**F. 85,** 10], but this work is wanting.

A fine MS., but in bad condition. Boards of cover gone, but the old red leather sides remain, stamped with eagles, griffins, fleur-de-lys, etc., in small panels. xiii cent.

Q. 40. Liber Passionarius et simplicis medicine.

Inc. prol. f. 1. 'Si quis intente desiderat.'

The *capitula* of book i follow, but the beginning of the book itself is torn and obliterated.

The work is in 7 books, each of which begins with a fine illuminated initial; on ff. [1, spoiled], 13, 30b, 52, 58, 0b, 99.

Expl. (*imperf.*) f. 107b. 'uino postea reficiemus albo tenui . . .'

The outer leaves of this book have suffered great damage through having been long without a cover. xii cent.

Q. 41. 1. Viaticum Constantini.

Inc. f. 1. 'Quoniam quidem in rethoricis,'

Expl. f. 75^{b}. 'multum ualent. *Explicit* viaticum.'

For Constantine of Monte Cassino, see **F. 70**, **Q. 39**, etc.

2. Liber urinarum Ysaac [= **F. 85**, 9].

Inc. f. 77. 'In latinis quidem libris.' *Expl.* f. 98^{b}.

3. Diete uniuersales [= **F. 85**, 7].

Inc. f. 99. '[Quod] coegit antiquos disputare.'

Expl. f. 131. 'mollibus vero post. Explicit liber dietarum Ysaac.'

4. De diuersis accidentibus cibariorum.

Inc. f. 131. 'Compleuimus in primo libro.'

Expl. f. 160^{b}. 'non possunt eam sustinere.'

5. Liber de febribus [= **F. 85**, 8].

Inc. f. 161. '[Quoniam] fili karissime Iohannes.'

Expl. f. 207^{b}. 'propter uicinitatem cordis.'

On f. 76 is a curious circular diagram, intended, it seems, to shew the bearing of the various seasons, winds, and temperatures on man's life. Round the outer edge of the circle are these lines:

'Euro Vulturnus Subsolanusque sodales
Affricus atque Nothus Austro sunt collaterales
Hinc Zephyrus Chorus [*sic* for *Caurus*] Fauonius atque secuntur
Circius ac Aquilo Boream stipare feruntur.'

Book strongly bound, but cover lost. Well written in different hands.

xiii cent.

Q. 42. Distinctiones Fratris Mauricii.

Inc. f. 1. 'Circa abiectionem nota.'

This dictionary, attributed to the Irish Franciscan Maurice de Portu (Archbishop of Tuam, 1506—13), ranges from *Abiectio* to *Zona:* text, ff. 1—374, index, ff. 375—378.

Rebound in 1901. On last fly-leaf is written: 'Liber sancte Marie Wygornie per istos xi. G. de Dedeham 12, R. de Wychio 6, A. de Badminton 6, S. de Wyre 36, N. de Coulesdone 28, Th. de Wychio 12, H. de Inceberg 16, J. de Dumbeltone 12, H. de Wyrmintone 12, J. de Wyke 12, J. de Harleya, 8.' The numbers after the names evidently indicate the amounts contributed by each of the donors; the sum total is 160, probably *pence*, since 160*d.* = exactly 1 mark (13*s.* 4*d.*), a very likely price. xv cent.

Q. 43. [Epitome Decreti.]

Inc. f. 1. 'Omne ius aut diuinum est aut humanum.'

Expl. (*imperf.*) f. 55^{b}. 'ponendum morituris . . . .'

In the absence of any title or name of author, the above description seems to suit the contents of the volume. The old catalogue attributes

the work to one 'John Newman,' but on no better ground than because 'Joh'es Newman,' a sufficiently common name, is scrawled in a xvth century hand on the cover.

Bound in vellum over boards: a well written MS., but the handwriting becomes more cramped and the rubrications cease after f. 44. Originally 60 leaves (A—F[10]), but five leaves have been cut out at the end. xiii cent.

Q. 44. 1. Glossa super Decreto.

Inc. f. 1. 'Si duos ad cenam.'

Expl. f. 93^b. 'in gloria sempiterna. Explicit.'

2. Historia Scholastica [P. Comestoris: cf. **F. 1**, **Q. 2**, etc.].

Inc. f. 94. 'Imperatorie maiestatis.'

Expl. f. 176. 'dimidia tribus Manasses et in confinio.'

Contains only the early part of the history.

Bound in undressed white leather with flap. At foot of f. 1 is written: 'Liber P. de Bromesgroue, in quo sunt glosa decretorum et magna pars historie scolastice.' Well written throughout, with coloured initials. xiii cent.

Q. 45. 1. [Iohannis Felton] sermones dominicales.

Inc. prol. f. 1. 'Penuria studentium.'

Expl. f. 137^b. 'Expliciunt sermones dominicales per annum editi per vicarium M. Magdalene Oxon.' Index follows, ff. 137^b—143^b.

This colophon identifies the author with John Felton (*c.* 1430), vicar of St. Mary Magdalen at Oxford, who is known to Leland as 'Ioannes Vicarius.' See D.N.B.

2. Excerpta ex Augustini sermonibus.

Inc. f. 144. 'Prudenter accipiat unusquisque.'

Expl. f. 206. 'gehennas adit.'

Augustinus *de triplici habitaculo* occupies ff. 200^b—203.

Elaborate indexes follow the text, ff. 206^b—215^b. These, as well as the index to Felton's sermons, are stated to have been compiled by a certain William Bedminster, who may be regarded as the editor of the whole volume.

3. Biblia versificata. [Alexander de villa Dei.]

This curious compilation, occupying ff. 216—222, is best described in the words of the colophon f. 222:—

'Explicit biblia versificata. Summaria compilatio metrificata docens

quid communius et vtilius continetur in unoquoque capitulo tocius biblie. Vnde quodlibet verbum vnius capituli senteneiam tenet.'

As a specimen; the chapters Gen. 8—12 are expressed in the line :—

'Egreditur[1] Dormit Variantur Turris et Abram.'

In old white leather; boards lost: a neatly, but not very carefully, written MS. xv cent.

Q. 46. Reportationes Iohannis de Dombletone monachi Wygorniensis de sermonibus Oxonie.

This volume contains 344 numerated leaves, + 3 not numerated, at the beginning, occupied by an index.

The actual sermons end on f, 321ᵇ, and the rest of the leaves, besides several throughout the book originally blank, are taken up with scarcely legible notes, etc.

In many cases the names of the preachers are given, and the festivals on which the sermons were delivered.

It is possible that the MS. is Dumbleton's autograph [v. **F. 6**].

Bound in old white leather over boards. xiv cent.

Q. 47. Magister Sententiarum cum notulis.

Inc. f. 1. 'Cupientes.'

Expl. f. 173ᵇ. 'uia duce peruenit.'

The 'notulae' are in the margin. The text is followed by the 'Articuli condemnati,' commonly found at the end of P. Lombard's Sentences: but some leaves are wanting at the beginning of these articles. *Expl.* f. 185.

In old white leather, with clasp preserved, but boards defective. Well written, with good initials. xiii cent.

Q. 48. 1. Hugo de S. Victore super Lamentationes Hieremie.

Inc. f. 1. 'Quomodo sedet.'

2. Sermo Bernardi.

Inc. f. 50. 'Circumire possum.'

3. Gilbertus London. episcopus in *Pater noster*.

Inc. f. 60ᵇ. '[G]il dei gratia Londoniensis ecclesie minister.'

Gilbert Foliot, translated from Hereford to London 1163. This work is addressed to Walter, archdeacon of Hereford.

[1] *Egreditur*, sc. Noe ex arca. The verse for chapters 1—7 is defective, and the second line is therefore quoted in preference: the first is given by Leyser: 'Sex Prohibet Peccant Abel Enoch et Arca fit Intrant.'

4. Hugo de S. Victore de xii abusivis claustri.

Inc. f. 70. 'Locuturus, karissime, de his . . . Sunt quidam qui sciunt.'

This is in reality an extract from book ii of the work following.

5. Hugo de S. Victore de Claustro Anime. [Book iii.]

Inc. f. 91. 'Nosti, karissime.'

Expl. (*imperf.*) f. 101 in iii. 9, '*De dormitorio.*'

Bound in old white leather over boards. A fine well written MS. with good coloured initials. xiii cent.

Q. 49. Commentum Hali super Tegni.

Inc. f. 1. 'Intendimus edere sermonem.'

Expl. f. 111b. 'consummare poterit. Explicit.'

For Hali (Ali ibn el Abbas) see **F. 40.** 'Tegni' (= τέχνη), or 'Liber Tegni' = **F. 85,** 6.

Newly bound in brown leather. A well written MS.; contains 112 ff., the one leaf following the text covered with rough notes. xiii cent.

Q. 50. I. 1. Alexander Nequam de utensilibus.

Inc. f. 5. 'Qui bene uult disponere.'

In the space above the beginning of the text is written a prefatory note, curiously arranged in *blocks* of text like the squares of a chess-board, with blank squares between the blocks: *inc.* 'In principio huius libri': *expl.* 'humane vite necessaria, dicit ergo.'

Expl. f. 18b. 'esse non poterit.'

For Alexander Neckam, Neckham, or Nequam, see **F. 1, Q. 6.**

2. [Io. de Garlandia] Dictionarius.

Inc. f. 18b. 'Dictionarius dicitur.'

Expl. f. 27b. 'per suam summam misericordiam.'

3. Phaletolum.

Inc. f. 28. 'Phale tolum cillentibus radiis oculorum.'

Expl. f. 29b. 'introitum patere.'

This strange work, which takes its title from its first two words joined together (*phale tolum* = 'the cupola of a turret'), is a descriptive narrative, which seems to have been read in schools as a specimen of extravagance in style and diction. It is copiously annotated in the margin, and the hard words explained[1]. It is

[1] As is quite necessary. *Cillere*, e.g. is the author's invariable substitute for *moveri.*'

generally found in ancient libraries in juxtaposition with grammatical treatises, and very frequently with the two works with which it is closely associated here[1]. Who wrote it, does not appear. Was it Neckham?

The above works make up a distinct section (I) of this composite volume, written in the same (rather unusual) hand with roughly rubricated initials. The similiarity of the handwriting of **Q. 6**, 12, makes it probable that these three treatises, together with that collection, once made up a separate volume, the whole contents of which would be popularly attributed to Neckham, and naturally concluded with his epitaph (**Q. 6**, 12). xiii cent.

II. 1. Exposito hymnorum.

Inc. f. 30. 'O lux beata trinitas.'

A commentary on the hymns of the Breviary. At the head of the page is 'Nota quod quattuor fuerunt compositores hymnorum.'

2. Expositio Donati.

Inc. f. 38. 'Cum ad cuiuslibet scientie logicalem cognitionem.'

Expl. f. 46. 'Explicit expliceat,' etc., followed by five apparently amatory, but (as they are written) unintelligible, English verses, subscribed, 'dixit Robertus seynte Mary clericus.'

3 Ridmus [*sic*] Donati.

Inc. f. 46^{b}. 'Si quis me interroget quot orationis
Partes sunt, respondeo verbo rationis.'

The syntax, or rather accidence, 'hitched into verse.' *Expl. ibid.*

4. Expositio in Pater Noster et Symbolum Apostolorum.

Inc. f. 47. 'Elegit Dominus.' *Expl.* f. 47^{b}.

To this section (II) seem naturally to belong the four leaves (ff. 1—4) which serve as fly-leaves at the beginning of the volume. On f. 1 is written (hand of 17th cent.) 'Liber ex Bibliotheca Vigorniensi,' and below is the motto, *stencilled* in black-letter, 'Est nihil sub pholo [*sic*] melius quam libri perleccio.' On f. 1^{b} are some memoranda with the date 1394.

On f. 2 is a piece intended to teach the names of different degrees of relationship, beginning; 'Introeunti occurrunt . . . . primo fratres genuini et nothi.' Another work which occupies the rest of ff. 2—4 begins on the same page in verse; 'Hoc opus exiguum quod declarare laboro.'

This section is unequally written, without rubrications. xiv cent.

III. 1. [Eberhardi Graecismus], cum commento.

Inc. f. 50. 'Quoniam ignorancie nubilo.'

[1] See Dr. M. R. James' *Ancient Libraries of Canterbury and Dover*, pp. 361, 490, 494, 495. At the first reference the Commentary on the *Phaletolum* is attributed to John de Garlandia (fl. 1230), the author of the *Dictionarius*. Neckham *de utensilibus* [*coquinae*] is often disguised as *Alexander coquinarius* or *cusynyer*.

This work of Eberhard of Bethune (c 1124) appears also in a very fragmentary state as **F. 147**, 6. Here it is complete, and is accompanied by marginal and interlinear commentaries.

Expl. f. 132. 'Qui dedit alpha et o sit laus et gloria Xpo .... Explicit liber Gr̅e̅.'

2. De octo partibus orationis.

Inc. f. 132ᵇ. 'Notandum est quod octo.' *Expl.* f. 135ᵇ.

The Graecismus is well written, with coloured initials; though the writing deteriorates towards the end.

On f. 48 is a rough sketch of a bishop, who appears behind an 'arbor consanguinitatis,' and over the leaf (f. 48ᵇ) are represented a man and a woman holding between them a table of 'prohibited degrees.'

Two fly-leaves (ff. 49, 136) are taken from a commentary on Justinian's Institutes, containing respectively iii, 19, 20 (*de stipulationibus*), and iv, 6 (*de actionibus*). On f. 49 is the name Iohannes Duddeley.

The whole volume is strongly bound, but the oak boards of cover detached.

xiv cent.

Q. 51 1. Passio secundum Nicodemum.

Inc. f. 1. 'Factum est in anno nono decimo.'

Expl. (imperf.) f. 8ᵇ. 'gladio se ibi interfecit .... eucharit (?). Amen. Amen. Amen.'

As in the English version of this apocryphal Gospel in **F. 172**, 1, the Passio is followed by a narrative of the subsequent history and end of Pilate, with his letter to the emperor, etc.

2. Bernardi exhortatio ad Eugenium papam.

Inc. f. 9. 'Subit animum.' [= **F. 152**, 16.]

3. Bernardus de amore Dei.

Inc. f. 33. 'Venite ascendamus.' [= **F. 152**, 5.]

4. Bernardi epistola ad magistrum Hugonem de S. Victore.

Inc. f. 46ᵇ. 'Si tibi tardius videor rescribere.'

Expl. f. 51ᵇ. 'non extra quero.'

5. Bernardi epistola ad papam Innocentium contra magistrum Petrum abbatem.

Inc. f. 51. 'Amantissimo patri et domino.'

Expl. f. 61. 'conculcarent sathanan sub pedibus suis.'

6. Bernardi omelie quattuor in laudibus B. Virginis.

Inc. pref. f. 61ᵇ. 'Scribere me aliquid.' [= **F. 71**, 8: **114**, 1: **152**, 2.] The scala humilitatis [**F. 152**, 13] follows on f. 74.

7. Bernardi epistola ad W[illelmum] abbatem.

Inc. f. 74^b^. 'Venerabili patri.' [=**F. 152**, 12.]

Expl. f. 94. With these lines:

Cum fex, cum limus, cum res vilissima simus,
Unde superbimus? ad terram terra redimus.

8. Expositio in symbolum Apostolorum.

Inc. f. 94. 'Apostoli accepto spiritu.' *Expl.* f. 95.

Above are these lines;

[I]udicii signum tellus sudore madescet.
[E] celo rex adueniet per secla futurus.

9. Lamentationes Ieremie cum glossa.

Inc. f. 96. 'Et factum est postquam .... Quomodo sedet.'

10. Admonitio ad claustrales.

Headed simply CLAUSTRALIBUS.

Inc. f. 112. 'De ordine fratrum claustralium.'

Expl. f. 158. 'ad libitum suum arcere.'

11. [Historiae Scholasticae pars posterior.]

Inc. f. 159. 'Mortuo Simone,' etc. = **Q. 2**. This copy, however, ends with the Epistle of Jude.

Bound in old white leather over oak boards; clasp preserved: lower margins near beginning much damaged by damp.

A composite book. No. 9 seems to be of earlier date (perhaps xiith cent.) than the rest: two fine initials on f. 96 may be noted. Nos. 1, 10, 11 are also separable from the volume, which seems originally to have been intended to be a collection of St. Bernard's works.

On the board forming the cover at the end is the impression of a 10th cent. fragment formerly pasted to it, which is mentioned by Schenkl as being still *in situ* in 1898. It is still preserved as a fragment. xiii cent.

Q. 52. [Collection of medical works.]

1. De simplicibus medicinis.

A herbal, alphabetically arranged, *Aloe—zuchura.*

Inc. prol. f. 3. 'Circa instans negocium.'

Expl. f. 55^b^. 'de qua spuma fit zuchura.'

2. Liber antidotarius.

Arranged, like the preceding, alphabetically, *Adrianum—yeralogodion.*

Inc. prol. f. 56. 'Liber iste quem inpresentiarum.'

Expl. f. 93^b^. 'ponebant de melle. Explicit Antidotarius.'

3. Tabule Salerni cum commento.

Inc. f. 94. 'A primo pabulo.'

Expl. f. 123. 'faciamus feliciter.'

4. 'Achinomia Galieni.'

Inc. f. 123. 'Testatur Galienus in tegni.'

Expl. f. 127. 'feminas concipiunt.'

5. Glosule magistri Gilberti super uersus Egidii.

Inc. prol. f. 127ᵇ. 'Sicut dicit Constan[tinus] in panteg[ni].'

For the verses of Egidius, see **F. 85**, 10, and for Gilbertus, **F. 145**.

Expl. f. 158. 'residuum sermonis est intellectum.'

6. Maurus de urinis.

Inc. f. 159. 'Circa urine inspectionem.'

Expl. f. 170ᵇ. 'ad presens sufficiant.'

7. Geraudus de modo et ordine purgandi.

Geraudus (Geraldus) of Cremona, a 12th century translator of medical works from the Arabic.

Inc. f. 171ᵇ. 'Cum omnis scientia ex fine.'

An index precedes the work (ff. 170ᵇ, 171).

Expl. f. 199ᵇ. 'admiste et unite. Explicit yeraldus.'

Bound in old stamped leather of good design—double border with running deer and boars—but much decayed. Fly-leaves mutilated; contained originally 202 leaves. xiii cent.

Q. 53. 1. [Themata sermonum pro toto anno.]

The written title runs: 'In isto uolumine continentur themata cum eorundem inductionibus diuisionibus et distinctionibus pro toto anno tam pro dominicis et aliis diebus temporalibus quam pro festiuitatibus sanctorum.'

Inc. f. 1. 'Hora est iam nos de sompno surgere.'

The *Temporale* (ff. 1—74) is followed by an index (ff. 74—78) to the *Sanctorale*, which occupies ff. 78—159.

Then follow several leaves (ff. 160—168), either blank or filled by sermons, etc., written in a later hand.

Next comes a supplementary *Sanctorale* with its index (ff. 168ᵇ—195). Then ff. 196—199, blank or scribbled over: ff. 200—202 are cut out.

2. Itinerarium mentis ad Deum [Bonaventura].

Inc. f. 203. S... [obliterated].

Expl. f. 205ᵇ. 'a te nunquam separabor.'

Followed by three blank leaves (ff. 206—208), but on the *verso* of the last is part of an index to the *Temporale* of no. 1.

3. Tractatus Algorismi.

Inc. f. 209. 'Omnia que a primeua rerum origine.'

Expl. f. 212. 'tam in numeris quadratis quam cubicis.'

This short treatise is very probably identical with the 'libellus de Algorismo' ascribed by Leland to John Holywood or de Sacro Bosco, a copy of which he notices in the library of Peterhouse, Cambridge.

Bound in old white leather over boards: much damaged by damp. The last two treatises appear to be in an earlier hand (xiv cent.), but the 'themata' were probably written and the volume made up in its present form (with numerated leaves throughout) in xv cent.

Q. 54. 1. Vniuersalia magistri Willelmi Milverley.

Inc. f. 3. 'Pro superficiali noticia vniuersalium.' *Expl.* 10^{b}.

2. Welpedale tractatus de uniuersalibus.

Inc. f. 12. 'Cum uniuersalium cognitio.' *Expl.* f. 23.

3. Alyngton super predicamenta Aristotelis.

Inc. f. 24. 'Quoniam logica.' *Expl.* f. 107.

4. [? Anonymi in primum Metaphysicorum.]

Inc. f. 108. 'Cum omnes homines natura scire desiderant.'

Expl. (*? imperf.*) f. 109.

5. [? Alyngton] de sex principiis.

Inc. f. 110. 'Forma est compositioni contingens. Intentio autoris in hoc libro est tradere noticiam de generibus respectiuis.' *Expl.* f. 115^{b}.

This work is not the same as that which follows, in spite of the close resemblance of the opening words.

6. W. Mylverley de sex principiis.

Inc. f. 116. 'Forma est compositioni contingens. Intentio auctoris in hoc libello est diffusius tractare de sex principiis respectiuis.'

Expl. f. 167^{b}. 'et hec sufficiant pro litterali summa huius libelli M[agistri] W. Myluerley.'

The contents of this volume are similar in character to those of **F. 118,** where many other works of Alyngton and Mylverley (c. 1350) are to be found. 'Welpedale' may perhaps be identified with Roger Whelpdale, provost of Queen's College, Oxford, 1404-20, afterwards bishop of Carlisle.

Bound in old white leather, formerly over boards, which have disappeared. Index, on cover at end, does not recognise nos. 4 and 5. These 8 leaves (ff. 108—

115) may be a later insertion. On fly-leaf at beginning: 'Liber ecclesie cath. bē. m. Wigorn' ex procuracione dompni Thome Mor' monachi eiusdem.' xv cent.

Q. 55. 1. Chrysostomi opus imperfectum in Matheum.

Inc. f. 4. 'Matheus non solum sermone sed ipsa uite sue correctione.'

A mere abridgement of the *opus imperfectum*, a work now generally ascribed to an Arian writer: in the form in which it appears here, it is so mutilated as not to reflect on the orthodoxy of its traditional author, St. Chrysostom.

An index follows the work, ff. 78—87.

2. Bernardus super Cantica.

Inc. f. 88. 'Osculetur me .... Hoc osculum.'

3. Augustinus contra quinque hereses.

Inc. f. 121. 'Debitor sum, fratres, fateor.'

4. Anselmi meditationes.

Inc. f. 131. 'Anima mea anima crumpnosa.'

Inc. (ii) f. 133b. 'Terret me vita mea.'

5. Bernardus super *missus est.*

Inc. f. 136. 'Scribere me aliquid" [=**F. 71**, 8, etc.].

6. Augustini sermo de elemosina.

Inc. f. 165. 'Admonet nos dominus.'

7. Augustini epistola ad Probam de orando Deo.

Inc. f. 171. 'Augustinus episcopus.'

Expl. f. 180. On the *verso* of that leaf is written: 'Ovidius de Remedio Amoris. Deest Mar. 21, 1733-4. Teste Tho. Smith Biblio: Ec: Cat: Wigor: Custos.'

Ovid's *Remedium* is stated in the index to begin on f. 181, and ff. 181—196, which contained it, have evidently been cut out, since the last leaf (a blank) is numbered 197. Other blank leaves in the book are ff. 2, 3, 85, 86. On f. 1 is Index and; 'Liber fratris Nich'i Cantelowe ordinis beate dei genetricis Marie de Monti Carmeli.'

Bound in old red leather over oak boards. The three works of St. Augustine seem to be xiv cent: the rest xv cent.

Q. 56. 1. Collationes.

Inc. f. 1. 'Hoc nomen *Maria* habet.'

On f. 44b. 'Tabula super precedentia composita a fratre Iohanne Staunch de ordine fratrum Carmelitarum.'

This work = Bodl. Auct. F. inf. 1. 3, a MS. formerly belonging to Worcester Cathedral. It is not quite clear whether Brother John

claims the composition of the whole, or, as is more likely, of the index only.

2. [Tractatus de avibus et quibusdam animalibus et aliis rebus.]

Inc. f. 49. '*De ancipitre*[1].' Due sunt species ancipitris.

This work treats in the first instance chiefly of birds, but also of such other creatures as *leo*, *sirena*, *vipera*, *formica*, etc. After a 'narratio de contritione' (f. 56^{b}) it becomes a description of virtues and vices.

3. Sermones et collationes.

Inc. f. 58^{b}. 'Conuertimini ad me . . . . Nota quod quattuor requiruntur.'

On f. 160 begin some notes 'de collatione fienda' [cf. **Q. 18**]. 'In collatione formali septem requiruntur, sc. (1) Thematis acceptio . . . (2) quod thema sit debite introductum . . . (3) thematis diuisio in terminis . . . (4) adductio auctorum tam litteralium quam sententialium ad illas partes diuisas (5) subdiuisio . . . (6) adductio auctorum . . . ad partes subdiuisas. (7) combinatio formalis clausularum que subdiuidunt partes thematis principalis.' Under (1) it is stated, amongst other things, that the *thema* must be taken from Holy Scripture.

4. Tractatus contra luxuriam.

Inc. f. 174. 'Cum secundum Senecam.'

Expl. f. 181. 'sicut legitur in canone, lvi dist. cap. *Si gens anglorum*. Explicit quoddam opusculum breue et utile.'

5. Collationes.

Inc. f. 181. 'Data est ei corona.' *Expl.* f. 196.

Newly bound in brown leather. Text well written with coloured initials: good condition. xv cent.

Q. 57. Sermones Guiberti de Tornaco.

Inc. f. 5. 'Executis inspirante domino.'

Expl. f. 220. 'in secula seculorum amen. Finito libro reddatur cena magistro.'

For this collection of sermons, see **F. 36, F. 77**; and for another by the same author **Q. 19**. This volume, however, seems to contain a greater number of sermons than the two first-mentioned MSS.

On ff. 3, 4, is a table of *incipits* of books of the Bible and Jerome's prefaces: on f. 224 an index to the 84 sermons contained in the book. Two leaves of text (ff. 222, 223) seem, from an almost illegible note on f. 12, to have been omitted from that place. Book contains 226 leaves.

In fair condition, but without cover. Well written, but with sporadic rubrications only. xiv cent.

[1] *Ancipiter*, a late form of *accipiter*.

Q. 58. Note super librum priorum [sc. analyticorum Aristotelis].

Inc. f. 1. 'Que sit auctoris intentio in hoc opere.'

Expl. f. 40^{b}. 'ex prima figura concludetur.'

This work has the appearance of being a product of the monastery.

Contains 40 leaves (A—E^{8}), in stout vellum cover, on which is written the title given above. xiv cent.

Q. 59. 1. Fratris Iacobi de Lausanna lectura super Genesim.

Inc. f. 3. 'In principio creauit . . . . In uerbis propositis.'

For J. de Lausanne see **Q. 19**, 2.

2. Expositio super librum Iob.

Inc. f. 66. 'Murenula uno modo dicitur chathenula.'

3. [Postille in euangelia.]

Inc. f. 90. 'Nouum testamentum.'

4. Moralitates super librum Apocalypsis [ascribed to Bonaventura].

Inc. f. 139. 'Omnes qui pie uolunt uiuere.'

Text ends f. 195. Index, ff. 195^{b}—201. Blank leaves (ff. 202—230) follow, with occasional scribblings. Two fly-leaves (ff. 1, 2) at beginning formed by a folded leaf of (2) from a larger MS., possibly the exemplar from which (2) was transcribed.

Bound in oak boards, no cover remaining. A slovenly ill-written MS.

xiv or xv cent.

Q. 60. 'Liber iste dicitur *albumasor*.' [Title on fly-leaf.]

1. Synonyma Rasy.

Inc. f. 1. 'Alhasef, i. puncti rubei.'

A dictionary of Arabic medical terms, *Alhasef—Zerusca*. 'Rasy' is Abubekr Mohammed ibn Zakariya er Razi (Rhazes), a native of Persia, who practised in the 10th cent. as a physician at Baghdad. To him is ascribed the first accurate diagnosis of measles and small-pox. The dictionary is here followed (f. 9) by a table of apothecaries' weights and measures. Then comes (f. 9^{b} *Inc.* 'Saluator excelsus et gloriosus') a sort of general preface to Rhazes' works, which are enumerated at the end (f. 10^{b}) as follows:—

(1.) Liber magnus 'qui interpretatur Alhaugi' [= el *Hawi*, Lat. *Continens*.]

(2.) Liber 'qui est minor libro isto, et fuit *contentus* in eis [? eo].'

(3.) Tertius 'qui est Almasor in quo posui X tractatus et feci ipsum regi Almasori domino Corasceni [el Mansur of Khorasan], a cuius nomine nominaui librum.'

(4.) Liber 'de uirtutibus [? simplicium medicinarum] quem feci ad Hely.'

(5.) Liber 'altibaliuulisium [?] quem feci ad Hely dominum Chabrasteum.'

(6.) Liber 'polorum quem cum maiore libro ego composui propter amplam expositionem quam ego explanaui.'

This list contains less than the whole of Rhazes' works, but more than are to be found in this volume.

2. Liber qui vocatus est *Almansor* eo quod regis Mansor Ysaac filii precepto editus sit [= (3) in the above list].

Inc. f. 11. 'In hoc libro aggregabo . . . . Creator omnium deus.'

Expl. f. 80. 'hoc opus ad finem perduximus gratie sint infinite. Amen.'

3. [Nicholai de Horsham Antidotarium [1].]

Inc. f. 80[b]. 'Ego Nicholaus rogatus a quibusdam in practica studere uolentibus.'

Alphabetically arranged.

Expl. f. 88[b]. A short supplement follows, to the foot of the page, describing the composition of certain pills, among which may be noticed :—

'Pilule regis Rogerii Sicilie, quibus utebatur fere singulis diebus.'

A well written book, originally bound in boards covered with vellum, but the boards are decayed and almost gone. Some beautiful initials in red, blue, and green on gold ground. xiii cent.

Q. 61. 1. [Manuale sacerdotum.]

Inc. f. 1. 'Cum sacerdos debet audire confessionem.'

Expl. (imperf.) f. 8[b]. 'natus Xpus de uirgine . . . .'

2. Postille de sollempnitatibus sanctorum per annum.

Inc. f. 9. 'Festiuitates sanctorum.' *Expl.* f. 42.

3. [Versus de diebus faustis et infaustis Gallice.]

Inc. f. 42[b]. 'A prime lune fud Adam furme,
Adam de ki nus fumus ne;
Cel iur est bon a cumencer
Chose que lem volt ben acheuer.'

An English version of these lines is to be found in *Chronica de Hayles et Aberconwey*, Harl. MS. 3725, beginning :—

'The first day of the mone Adam
Owre forefader to the world came;
That day ye may with wynne
Al gode thingys to begynne.'

Expl. f. 45. 'Si en la quinte [2], les engiuns perirunt.'

[1] A. G. Little, *Initia*, p. 86.

[2] Sc. 'Si en la quinte nuit de noel seient grus venz.' These are some supplementary lines of prognostications from the weather at Christmas.

4. Pars Pentateuchi cum prologis Hieronymi.

Inc. f. 46. 'Frater Ambrosius, etc.' *Inc. text.* f. 49.

Expl. f. 95^b (in Levit. xx. 5). 'suicidamque ipsum.'

Bound in old white leather over boards. xiii cent.

Q. 62. 1. Summa in foro ecclesiastico per magistrum Iohannem de Bononia.

Inc. f. 1. 'Reverendo in Christo patri domino I. dei gratia Cantuariensi Archiepiscopo' [i.e. Archbishop Peckham, 1279-92].

Expl. f. 28. 'Explicit summa . . . . super officio notarie.'

2. Summa dictaminum per magistrum Thomam de Capua[1] Cardinalem.

Inc. f. 35 (after a tabula of 4 leaves). 'Miranda tuis sensibus.'

Expl. f. 129. 'Explicit summa dictaminum composita per bone memorie magistrum Thomam de Capua d'ni pape notarium et subsequenter Romane ecclesie cardinalem. Finito libro sit laux (*sic*) et gloria Xpo.'

On a fly-leaf at beginning is a fragment of an account of a very turbulent election, apparently of a bishop; the narrator seems to be the dean, who presided. The archdeacons of Blois and Dreux are mentioned, consequently the scene must be laid, if not in the diocese of Chartres, at least in the province of Sens. Mention is also made of 'Remundus Anfredi nepos domini Clementis quondam pape.' Since the handwriting cannot be later, and may well be earlier, than 13th century, this pope must be Clement III. or IV.

Bound in old white leather over boards; clasp preserved. Book well written in a large bold hand, with rubrics. xiii or early xiv cent.

Q. 63. Sermones et collationes.

Inc. f. 1. 'Aue gratia plena. . . . . Verba archangeli.'

An index at the end of the book, ff. 314—319.

On fly-leaf at beginning is written, 'Liber sancte Marie Wygornie. Continentur sermones et collationes.' To this title the old catalogue has added 'de B.V. M.,' but merely, it would seem, on the strength of the first sermon.

Originally bound in oak boards, of which one only remains. Trace of red leather cover at back. xv cent.

Q. 64. Sermones de tempore [? Iacobi Ianuensis].

Inc. f. 1. 'Ecce rex tuus.'

The full title is 'Incipiunt reportationes Ianuensis: et hoc manu mag'ri Iohannis de sancto Germano theologi et monachi Wygornie.'

This John de S. Germano was elected bishop by the Chapter on the death of Bp. Gifford in 1302, and proceeded to the Roman Court for confirmation, which, however, was refused by Boniface VIII., in

[1] Thomas of Capua was created Cardinal by Innocent III., and died in 1243.

spite of the king's recommendations. [*Sede Vacante Register*, pp. 1—18.]

For Ianuensis, see **F. 115**.

The sermons are followed by a 'tabula collecta a fratre Henrico Fowke.'

Bound in old white leather over boards. xiv cent.

Q. 65. Sermones varii de tempore et de sanctis.

Inc. f. 1. 'Emitte manum tuam . . . . Ecce, karissimi, sicut naufragi.'

Expl. f. 248^b. 'o clemens, o pia, o dulcis Maria.'

This last sermon is an '*expositio super Salve regina.*'

Besides two leaves covered with minute handwriting at the beginning, the book contains 252 numerated leaves, of which the last four are blank, followed by 7 ff., not numerated, containing the index. The last leaf is pasted to cover.

Bound in old white leather over boards: clasp preserved. Book well written, though without ornament, and in good condition. xiv cent.

Q. 66. 1. Hieronymus super Ecclesiasten.

Inc. f. 1. 'INCIPIT PROLOGUS, etc. ME|MINI ME | ANTE HOC | FERME | quinquennium.'

Expl. f. 71^b. 'malum bonum. EXPLICIT, etc.'

2. Baeda in Cantica Canticorum.

Inc. f. 72. INCIPIT, etc. PRI|MVM | ADMONEN|DUM PV-TAVI LECTOREM.'

This Commentary is in six books: bk. ii. begins f. 110, bk. iii. f. 130^b, bk. iv. f. 163, bk. v. f. 194^b. Book vi. is a kind of supplement to Bede's own commentary, 'per eum collectus ex Beati Gregorii opusculis.'

Inc. f. 225. 'In expositione Cantici Canticorum.' *Expl.* f. 239^b.

3. QUERENS QUESTOR. [= **F. 71**, 4: the *Sigillum Mariae* of Honorius of Autun.]

Inc. f. 240. 'Optimo magistro.'

Expl. (imperf.) f. 241^b. 'in reges et sacerdotes consecrat.'

This last piece is in a smaller and rather later hand than the rest of the volume.

Rebound in 1901. A fine, well written MS. with good initials. On a fly-leaf at beginning is this epitaph:—

'Quid ualeant fundi, quid opes, quid gloria mundi,
Approbat hic tumulus et caro vermiculus.
Hic aurum coeno confertur, cesar egeno;
Indicat hic finis quod caro nostra cinis.

Nuper sublimis presul, nunc imus in imis
Ecce, Theolde, taces; ecce putredo iaces.
Nil de congestis opibus tibi nunc nisi vestis;
Hec tecum tabet, coetera mundus habet . . . .'

The rest is obliterated, the lower edges of this part of the book being destroyed by damp. xii cent.

Q. 67. [A composite book, containing collections of sermons, etc.]

1. Sermones.

Inc. f. 1. 'Viderunt eam hostes et de[riserunt].' Lament. i. 7.

The beginning of the sermon torn.

Expl. f. 17^b. 'dirigentes in deum.'

A written leaf (f. 18) inserted by the binder follows.

2. Sermones.

Inc. f. 19. Ponis nubem ascensum tuum . . . . Inter omnes.

Expl. f. 31. 'absor[p]te quia sine fine punite.'

3. Sermones [? Roberti Holcote [1]].

Inc. f. 32. 'Ductus est Iesus in desertum . . . . Sicut habetur in prouerbio.'

Expl. f. 37^b.

4. Sermones fratris Ricardi de Chesard [? Thesard].

Inc. f. 38. 'Estote imitatores . . . . Nota quod imitari.'

This section, ending f. 48^b, consists of 11 slips, about one third of the size of the rest of the leaves of the book.

5. Sermones.

Inc. f. 49^b. 'Ministrate in fide uestra uirtutem . . . . Ezechiel loquens de edificio.'

With this section begins a separate book, on the first page (f. 49) of which is written, 'Iste liber est dno Willelmo Wrimpene (?) capellano de Helnestowe' (with anathema). A different handwriting begins on f. 52. Sermons end f. 127^b.

6. Moralitates in Psalmos S. Edumndi archiepiscopi usque ad illum locum *Cor mundum crea in me Deus.*

Inc. f. 128. 'Beatus uir . . . . Huiusmodi uir esse non poterit.'

Expl. f. 137^b.

7. Eiusdem et aliorum Constitutiones Provinciales.

Inc. f. 138. 'Cum nec rugam nec maculam admittat ecclesia.'

[1] See Little, *Initia*, p. 81.

Most of these Constitutions are to be found in the collection of 'Constitutiones Edmundi archiepiscopi in Concilio Oxoniensi editæ,' printed in the Appendix to the Oxford edition of Lyndwood's Provinciale, 1679, and in Wilkins, *Concilia*, I. 635. Some constitutions of later archbishops are inserted, besides the prologue of which the beginning is quoted above.

Expl. 144^b. 'non prohibemus. Valete.'

On f. 145^b is a copy of a letter of Pope John XXII. to the bishop of London, requiring him to *provide* a benefice in his diocese for William de Totton, priest, of the diocese of Norwich. No date.

Strongly bound in boards, but not in good condition. xiv cent.

Q. 68. Summa Theologie Alphabetice.

This dictionary = **Q. 15**, 'Rosarium Theologie.'

Inc. f. 1. '*Absolutio* dicitur tripliciter.'

This book formerly belonged to John Prideaux, bishop of Worcester 1641-50, and contains some notes which may be in his handwriting.

Well bound in brown leather over boards. MS. written partly on vellum, partly on paper; 232 ff. xv cent.

Q. 69. Questiones Bonaventure super tertium et quartum libros Sententiarum [P. Lombardi].

Inc. f. 2. 'Orietur nobis timentibus (Mal. 4. 2.) . . . . In hiis uerbis.'

Expl. f. 298^b. An index to bk. iv. follows on f. 299. Index to book iii. on f. 86, where it ends.

On fly-leaf at beginning (f. 1^b) is an additional *questio*. Underneath, 'Liber ecclesie cathedralis beate Marie Wigornie.' On last leaf of the book (f. 302) is the name 'Johannes Halsted,' and two epigrams; one being Mart. vi. 57, 3, 'Tonsorem capiti,' etc., the other:—

'Tunc meliora cibus membris alimenta ministrat
Cum dederit sacrum benediccio prima saporem.'

Bound in old white leather over boards; clasp preserved. xiv cent.

Q. 70. Commentaria in Decretum Gratiani.

In this book the first two parts of the Decretum, the *distinctiones* and *causae*, alone are considered. The first part of the Commentary is a kind of summary, which follows the order of the subjects treated of in the Decretum without regard to the sequence of the *distinctiones* and *causae* in the original. The second part follows Gratian's own arrangement from dist. i. to causa xxxvi. (the last).

Inc. part i. (*imperf.* in dist. xxiii.) f. 1. '. . . . no. qui si uenire non possunt.'

Expl. f. 96^b. 'iuxta illud Tolletani concilii *Clerici qui monachorum, etc.*'

Inc. part ii. (*prol.*) f. 97. 'Quoniam in omnibus rebus.'

" " f. 98. 'Humanum genus, etc.'

Expl. f. 173^b. 'quas etiam mactant cum carnalitate.'

Bound in old white leather over boards: condition good; clasp preserved. A fine book, well written, with good coloured initials: the beginning is unfortunately lost, and there is no title or indication of the name of the commentator.

Early xiii cent.

Q. 71. Questiones diverse in theologia.

Inc. f. 1 (13). 'Vtrum caritas possit augeri.'

Expl. f. 168 (180): the last *questio* being 'Vtrum spiritus creatus possit moueri localiter et successiue:' (*inc.* f. 158).

Contains 52 *questiones*, written on 168 numerated leaves, preceded by 12 ff. of index, not numerated: ff. 150—152 missing.

Bound in old white leather over boards: clasp gone. More clearly written than books of this description commonly are. xiv cent.

Q. 72. 1. Compendiloquium de vita et dictis illustrium philosophorum.

Inc. f. 1. 'Cum non debeamus apes ymitari.'

Expl. f. 34, with a list of the ancient philosophers.

2. 'Compilatio quedam de uirtutibus cardinalibus.'

Inc. f. 35. 'Cum misericordia et veritas.'

Expl. f. 42^b. 'exempla premissa.'

This is the real ending of this work, which = **F. 115**, 6, and **F. 154**, 2, where it is more properly entitled '[Wallensis] breuiloquium, etc.' But those copies contain an additional chapter or postscript, beginning 'His breuiter premissis,' and ending 'ego vita. Amen.'

3. [Roberti Lincolniensis] De lingua hominis.

Inc. f. 43. 'Lingua congruit in duo opera.'

This work is divided into six parts: i. 'De gustu et loquela.' ii. (*inc.* f. 50^b) 'De vitio lingue' (cf. **F. 154**, 23). iii. (*inc.* f. 75^b) 'De bono lingue exercicio.' iv. (*inc.* f. 99) 'De diuino officio.' v. (*inc.* f. 105) 'De diuino eloquio.' vi. (*inc.* f. 115^b) 'De humano et diuino iudicio.' The whole ends f. 124^b.

4. [Eiusdem] De oculo morali.

Inc. f. 125. 'Si diligenter uoluerimus.' [= **F. 155**, 5. **Q. 14**, 2.]

5. Synonyma Isidori Hispalensis.

Inc. f. 161. *Expl.* f. 169. [= **Q. 27**, 2.]

6. Alberti Magni de beata virgine Maria libellus.

Inc. Prol. f. 171. 'Quoniam de gestis.'

Inc. f. 172 (after a 'tabula'). 'Si Deum ore prophetico.'

Expl. f. 214. 'Explicit speculum beate virginis.'

With the exception of (6) the whole of this book seems to be written by the same hand. Initials in red and blue.

Bound in old red leather over boards, with brass bosses. In bad condition, and much damaged by damp. Inside cover at beginning, 'Liber ecclesie cathedralis beate Marie Wygorniensis,' with the usual anathema.

Some part of the original volume seems to be lost, as an older numeration makes f. 214 (the last leaf) 246. An old index pasted to cover mentions a sermon on *Convertimini ad me* as part of the contents, which is not to be found.

No. 6 may be xiv cent. The rest xv cent.

Q. 73. 1. Magister Ceremoniarum.

Inc. (*imperf.*) f 9. '. . . . Quare autem septies? quia cum nocturnum officium.'

Expl. f. 68. 'salus erat reddenda.'

2. [Libri Sapientiales.]

Inc. f. 69. 'Parabole Salomonis.'

A large section of the book is missing between ff. 82, 83; f. 82 ends at beginning of *Ecclesiastes* ix., f. 83 is in *Ecclesiasticus* xvii., the whole of *Wisdom*, and possibly the *Cantica*, wanting.

Expl. f. 97, with the end of *Ecclesiasticus.*

3. [A sermon in a different, but contemporary (?) hand.]

Inc. f. 98. 'Date elemosinam et ecce omnia. . . . Audite, fratres karissimi, quomodo dominus.' *Expl.* (*imperf.*) f. 99b.

The old numeration, which continues only to end of (1), begins on f. 9, shewing that ff. 1—8 are lost.

Bound in old stamped brown leather; clasp gone. Book in good condition.

xiii cent.

Q. 74. Sermones Ockam.

Inc. p. 1. 'Veritas de terra orta est. . . . Veritas ante lapsum primi hominis.'

A work of the famous William Ockham or Occam, for whom see D. N. B. and Rashdall, ii. pp. 335 sqq.

Expl. (*imperf.*) on p. 548, the *pages*, not the *leaves*, being numerated by the original scribe.

The text is preceded by 16 ff., the first 14 of which are occupied by an index: on f. 16b is the title as given above. A later sermon has been written round it on the same page. Some leaves are wanting at the end; the index gives references up to p. 554.

The book is strongly bound, but the oak boards are half broken away. Fly-leaves at each end covered with writing. This is one of the books noticed by Leland. (See on **Q. 5.**) xiv cent.

Q. 75. Hugo de S. Victore de arca Noe.

Inc. f 1. (*prol.*). 'Cum sederem in conuentu fratrum.'

" " (*text*). 'Primo igitur demonstrandum.'

Expl. f. 75. 'affectum cum prouocet. Perscripto libro, etc.'

On f. 76. 'Horae Sancti Spiritus;' followed by the story of the revelation of these Hours to a Cistercian monk.

Inc. f. 76b. 'Incipit reuelatio . . . . Quali clementia qualiue benignitate.' *Expl. ibid.*

A fine book, with good initials in red, green, and gold. It formerly belonged to the house of the Franciscans, by the river, at Shrewsbury, as is shewn by the inscription inside the cover, 'De communitate fratrum minorum Salopie et registra Hugo a.'

On f. 77 (the last leaf) are some verses (?) beginning, 'De Iacobis binis,' and on the *verso* the note, 'xv kl. nouembris 1276 intrauit David de blaysemud subdiaconus litt. dom. D,' a record of his entry into the Franciscan community.

At the head of f. 1. 'Ex D. H. P. Ecclesiae Wigorn. Sacrum.'

Bound in old brown leather: bosses lost. xii or early xiii cent.

Q. 76. Damascenus de fide orthodoxa.

Inc. f. 1. 'Deum nemo vidit unquam.'

This work, a translation from John of Damascus (d. about 760), the well-known opponent of the Iconoclasts, = **F. 57**, 1.

Collation; A—C[12], D[16], E[12]; in all 64 ff., of which the last contains a 'tabula.'

The book is bound in a limp vellum cover; much damaged by damp towards the end. Title inside cover, 'In isto libro continetur quidam bonus tractatus qui incipit *Deum*, etc.;' at head of f. 1. '*Sententie* Iohannis Damasceni.' Two fly-leaves before the text are occupied by a part of a chronicle of Popes and Emperors on alternate pages; the Popes from John III. to Boniface V., the Emperors from Justin II. to Heraclius. xiv cent.

Q 77. Sermones variorum.

Inc. f. 1. 'Veni de Libano, sponsa mea.'

Rebound in 1901. The sermons are in different hands, but most or all of them xiv cent.

Q. 78. [Three collections of sermons.]

1. *Inc.* (sermo in die epiphanie) f. 1. 'Qui sedes super cherubin. . . . . Frequentes scripserat nobis promissiones.'

Expl. (*imperf.*) f. 32b. 'spiritus calidior . . . .'

2. *Inc.* f. 33. 'Yii[1] hominum, usquequo graui corde.'

Expl. f. 39b. [A little book of 7 ff. only, inserted between (1) and (3).]

3. *Inc.* f. 40. 'Ductus est Iesus in desertum . . . . Dubitari a quibusdam solet.' [Cf. **Q. 67**, 3.] *Expl.* f. 63b.

3b. [Appended to this last set of sermons is a series of questions on points of ritual, etc., with explanations.]

Inc. f. 64. 'Quare catechumini (*sic*) ungentur inter scapulas et in pectore? Idcirco quia, etc.'

Expl. f. 71b. 'sanguis iam efficitur.'

Collation: (1) A—D8, (3) a—d8. (1) may be 'Guil. Leic. de Montibus Sermones,' mentioned by Mr. Little (*Initia*, p. 198).

The cover of this book is interesting, being composed of a folded sheet of an ancient breviary or lectionary (ixth or xth cent.), which is now unfortunately scarcely legible. This rubric, with *incipit*, occurs about the middle of the first page:—

'IN NATALE IN NOCT. LEC. LIBRI APOCALIPSIS IOH. APOSTOLI. In diebus illis. Vidi super montem Sion agnum stantem, etc.' xiii cent.

Q. 79. 1. Galfridi de Vino Saluo Poetria noua.

Inc. (*imperf.* at v. 58) f. 1.

'Figat opus totum prudens in pectoris arcem
Contrahe, sitque prius in pectore quam sit in ore.'

Expl. f. 35b.

Geoffrey Vinsauf (or de Vino Salvo, so called from a treatise on viticulture ascribed to him) flourished at the end of cent. xii. Part of the epilogue to this Art of Poetry, beginning 'Imperialis apex[2],' has been supposed to be a petition addressed to the emperor Henry VI. for the liberation of Richard I., but the dates make this almost impossible. See Hardy, Cat. Brit. Hist. ii. 524.

2. [Alanus de Insulis de Planctu Naturae.]

Inc. (*imperf.* in *prosa i.*) f. 36. '. . . ab impassibilis mundi penitiori delapsa palatio.'

[1] There is no doubt about this reading, which seems to be a misplaced attempt to transliterate the Gr. υἱοί. The verse, which is Ps. iv. 2, normally begins 'Filii hominum.'

[2] Often considered as a separate poem. In this copy it is *omitted*.

Expl. f. 80^b. 'reliquit.'

This work of Alanus, whose *Anticlaudianus* appears in **F. 147**, 7, is written in alternate *metra* and *prosae*. The first *metrum* is wanting.

3. [Anonymi Ars Poetica.]

Inc. f. 81. 'Tria sunt circa que cuiuslibet operis versatur artificium.'

Expl. f. 158. 'in hoc libro continetur quicquid utilitatis habet oracius in poetria.' Followed by a tabula (f. 158^b); then 'Explicit. Hoc opus exegi. sit celi gracia regi.'

Mr. Little gives this *incipit* with the reference 'Balliol 163.'

4. Liber Iohannis Hauillensis qui intitulatur Architrenius.

Inc. f. 159. 'Velificatur Athos : dubio mare ponte ligatur.'

Expl. (*imperf.* at vi. 36). 'crescit hostis, rarescit amicus.'

John de Hauteville, a contemporary ot Vinsauf, was a native of Normandy, who is said, after taking a degree at Oxford, to have entered the monastery of St. Alban's, but this is questioned by Wright, whom see for an account of him in 'Satirical poets of the xiith century' (Rolls series). His poem, *Architrenius*, 'the Arch-mourner,' is printed in that work, ii. 240. The complete poem is in eight books.

An elegant volume, well written with coloured initials, the beginnings of each work illuminated, which has unfortunately led to the loss of two of them. Collation, A—D^{12} (A^1 D^1 missing), E^{10}, F—Q^{12} (O^{12} missing), R^{11}.

Recently rebound in white leather. xv cent.

Q. 80. Libri Sapientiales cum glossa.

Contains, Parabole Salomonis (*inc.* f. 1), Ecclesiastes (*inc.* f. 46), Cantica Canticorum (*inc.* f. 66).

On last leaf (f. 97^b) begins a sermon (imperfect at end), 'Vnge caput tuum . . . . Si uerbum Dei rite proferatur.'

Bound in bevelled boards, covered with white leather; title, 'Glossa super libros sapientiales ex dono magistri Iohannis Grace.' But his gift was not to the Worcester Library, for inside the cover is the armorial bookplate of Francis Wilkinson, and another of William Burrell, with a paper pasted at the top, inscribed 'Liber bibliothecae eccles. Cath. Wigorn. donum V. Ven. W. Burrell Dioc. Wig. Cancellarii 1765.' A fine book, well written.

A fly-leaf at the beginning contains dicta from other books of Scripture and the Fathers. xiii cent.

Q. 81. [A collection of Aristotelian works in the Arab-Latin translation with commentaries.]

1. On f. 4 (after 3 torn leaves). 'Incipit collectio secunda

libri sufficientie a principalibus physice (?) . . . [defective] . . . Incipit primus liber de causis et principiis naturalibus.'

Inc. ibid. 'Postquam expediuimus nos auxilio dei.'

Secundus liber de motu et consimilibus: *inc.* f. 12^b.

Expl. f. 25. 'note vel nate sunt.'

Notes follow to f. 26: f. 27 blank.

2. Super libro de anima.

Inc. f. 28. 'Reuerendissimo Toletane sedis archiepiscopo . . . Ioanni . . . israelita philosophus.'

The preface asserts that the pith of the *de anima* and *de sensu et sensato* is contained in this treatise.

Expl. f. 41. 'ex decipientibus.'

On ff. 42—48 is a continuation of other matter, of which the beginning is lost: *inc.* 'he autem due forme in seipsis una sunt.'

3. *Inc.* f. 50. 'Quoniam autem iam expleuimus tractatum de virtutibus sensibilibus, debemus nunc loqui de virtutibus humanis.'

4. *Inc.* f. 58. 'Oportet nos determinare de esse generationis et corruptionis.'

5. *Inc.* f. 69. 'Scio quod si intendo ad exponendum.'

6. Liber Alfarabii[1] de scientiis.

Inc. f. 85. 'Cum plures essent philosophi.'

7. *Inc.* f. 99. 'Algazel[2] in iiii tractatu sui libri de summa theorice philosophie.'

8. *Inc.* f. 108. 'In nomine dni et eius auxilio incipit liber de differentia spiritus et anime, quem constabulo luce amico suo . . . edidit.' [Translated from the Arabic by Ioh. Hispaniensis, and dedicated to Raymund, abp. of Toledo.]

9. Aristoteles de anima. [Arab.-Lat. text with commentary.]

Inc. f. 131. 'Quoniam de rebus honorabilibus.'

Expl. f. 150^b. Between ff. 139, 140 is a gap. Book i ends with f. 139^b, and f. 140 is in book iii.

Besides the works of which the incipits are given above, there are several pages filled with notes, some on f. 68 attributed to 'Iohannes episcopus [S]cithopolitanus.'

[1] Alfarabius (Abu Nasr Mohammed ibn Tarkhan el Farabi) was one of the earliest of Arab Aristotelians; he died at Damascus in 950.

[2] Algazel (Abu Hamed Mohammed el Gazali), a native of Tous in Khorasan, where he died in 1111, after a long life of teaching at Alexandria, Baghdad, and elsewhere.

A neatly written MS., but in a very cramped hand, difficult to read. Bound in plain oak boards, unfortunately broken in half; so that the beginning and end leaves of the book are sadly crumpled and dirty. xiii cent.

Q. 82. Lucas glossatus.

On f. 1 is Bede's dedication of his commentary to Acca (*inc.* 'mira vere'), followed by 'tabula.' The commentary which follows is *not* Bede's.

Inc. prol. f. 4. 'Lectorem obsecro' (the scribe to the reader) '. . . Lucas Antiochensis natione Syrus.'

Inc. text f. 7. 'Quoniam multi.'

Bound in old white leather over boards. A fine MS., well written, with bold coloured initials; not in very good condition. xiii cent.

Q. 83. Biblia Sacra.

At the end are 9 leaves of Jerome's explanations of Hebrew names.

Bound in stamped leather, initials A. S. on side: a beautiful MS. with initials in red and blue, and fine penwork ornaments. xiv cent.

Q. 84. New Testament in English.

This is Purvey's recension of Wycliffe's translation (completed in 1388).

A Kalendar occupies ff. 1—7.

Inc. f. 8. 'Here bigynneþ þe prolog on þe gospel of Mathew.' At end: 'Here endiþ þe Apocalips of Joon. Here bigynneþ þe pistlis and lessouns of þe olde lawe þ[t] ben red in þe chirche bi al þe ȝeer after þe uss of salisburi.'

A beautiful book, formerly belonging to Bp. Prideaux, whose name is written at the head of f. 1. One of the few finely illuminated books in the Library, it has been preserved from damage through having been generally kept elsewhere. xv cent.

Q. 85. [Raymundi Ord. Pred.[1]] tractatus de diuersis materiis ordinatis et distinctis in vii partes secundum vii dona Spiritus Sancti et eorum effectus.

Inc. f. 1. 'Quoniam multi multipliciter.'

Exp. (*imperf.*) f. 122b[2]. 'contra fatuas mulieres. . . .'

Newly bound: collation, A—F[12], G[14], H—K[12]. The outer leaf f. 1 scarcely legible through exposure. xv or early xvi cent.

[1] See Little (*Initia*, p. 296), who cites *Oriel Coll.*, 67. *Merton*, 94.

[2] The book is paged throughout, but the *verso* of p. 119 is wrongly numbered 130. Consequently the last page, which should be 244, is 254.

Q. 86. Breviarium secundum usum ecclesie Herefordensis.

The following account of this volume has been kindly given by the Rev. W. H. Frere:

'Collation: a—n^{12}, o^{6}, p—s^{12}, t^{10}, v, x^{12}, y^{10}, z^{12}, A—G^{12}, H^{10}. The Temporale begins on a: the Kalendar is contained in o: psalter p—r; the Sanctorale begins with s., the Commune Sanctorum at $G4^{b}$. Leaves missing: a^{1}, two leaves in b, o^{5}, o^{6}, p^{1}, p^{2}, q^{1}, y^{1}, y^{4}, H^{10}. The lessons are very brief, but the book is fairly complete.'

In bad repair; covers gone. This MS. has been used for the edition of the Hereford Breviary printed by the Henry Bradshaw Society. xiv cent.

Q. 87. Sermones pro festis sanctorum.

This collection is identical with the 'Sermones de valle Scholarium' of **F. 16.**

Inc. f. 1. 'Letabor ego super eloquia tua.'

In old brown stamped leather binding; clasps gone, but in fair condition. A leaf of a Breviary inside cover. xiv cent.

Q. 88. 1. Liber quartus Sententiarum.

Inc. f. 1. 'Samaritanus vulnerato appropinquans.'

Expl. f. 45. 'via duce peruenit.'

2. Glossa in Psalterium.

Inc. f. 46. 'Deus canticum nouum.' *Expl.* f. 149^{b}.

It may be seen from the incipit that the psalms are not arranged in the usual order.

3. [Scholia in Fastos Ouidii.]

A fragment of 8 ff. detached from the volume, to which it formerly served as a cover. Contains the whole of bk. iii, a small part of bk. ii, and most of bk. iv.

On f. 45 are these lines, written in the same hand as the text of the Sentences:—

'Sic declino cherub: cherubis, cherubi, cherubemque,
O cherub, a cherube. At compluribus M dabis Nque.
Hii cherubim dico; cherubin neutris sociabo.
Sic cherubim sancti, cherubin sacra, sed cherub almus.
Sicque ceraph ceraphis declinando variabis.'

At the head of f. 149^{b}, the last page of the Psalter, 'De sco Oswaldo ep'o. . . . De sco ffranzisco.'

A composite book, the writing of (1) and (2) being quite different in character, though contemporary. Well written, but much damaged from exposure. xiii cent.

Q. 89. 1. [Geometrices rudimenta.]

Inc. f. 1. 'Punctum est cui pars non est.' *Expl.* f. 3^{b}.

2. Sermones et collationes.

Inc. f. 4. 'Fecit Deus duo luminaria. . . . Licetne euangelice expositioni insistentibus.'

These take up the remainder of the book. *Expl.* f. 170.

Bound in oak boards with old leather back. There are two fly-leaves (written upon) at beginning; f. 30b is blank, and contains the names 'Thomas Sudbury, Joh'es Lawerne[1]'; and the name of Robert de Foston 'lector cantor' occurs on some pages towards the end.

On f. 1 at head of page, 'Sermones istius quaterni super Ioh'em sunt fratrum minorum Wigornie'; and 'Tradatur iste liber fratribus minoribus Wygornie.' xiv cent.

Q. 90. 1. Sententie et questiones super Metaphysicam.

Inc. f. 1. 'Omnes homines. . . . Iste liber.' *Expl.* f. 54b.

2. Reportationes de celis[2] a magistro Ro. de Mallingys.

Inc. f. 56. 'Secundum quod.'

3. Questiones super librum meteororum.

Inc. f. 73. 'Seneca in primo questionum naturalium.'

4. Questiones super librum de anima.

Inc. f. 85. 'Queritur primo utrum de natura.' *Expl.* f. 100.

Written in Chancery hand: without cover, and in bad repair. xiv cent.

Q. 91. 1. [Nic. de Hanapis Biblia pauperum.]

For this title see Little (*Initia*, p. 245). At head of first page is written, 'Materie historiales Biblie.'

Inc. (*prol.*) f. 1. 'Tanta pollet excellentia.'

Inc. opus ibid. 'Creatio rerum.'

Expl. f. 134b. Index follows to f. 137.

2. [Iohannis Houeden] Speculum laicorum.

Inc. f. 138. 'Abstinentie triplex est species.

Expl. f. 194, followed by index, extending to f. 195b.

Well bound in old stamped leather; clasp preserved, but catch defective. On last page is 'Gul. Thomas, 1733,' for whom see on **F. 172**. xv cent

Q. 92. Oculus sacerdotis.

The work of John de Burgo, rector of Collingham, Notts, Chancellor of Cambridge, 1384.

Inc. f. 4. 'Cum ecclesie quibus preficiuntur persone.'

Expl. f. 69b. 'Explicit summa que vocatur pars [prima] oculi sacerdotum, scilicet primus liber. Et incipit secundus liber.

[1] See on **F. 13.**

[2] Apparently a picturesque substitute for 'super librum meteororum.'

Inc. ibid. 'Multi sunt sacerdotes.'

Expl. f. 229^{b}. [quite illegible.]

In very bad repair, and sadly damaged by damp. xiv cent.

Q. 93. 1. [Figure biblie moralizate.]

The title of this treatise is taken from the colophon. On f. 59 is the heading, 'Incipiunt Actus Apostolorum.'

Expl. f. 80^{b}. 'Explicit liber Apo[calypsis], et sic est finis xvi libri reductorii moralis in quo moralizantur omnes figure Biblie.'

This treatise is probably what remains of **F. 95,** q.v.

2. [Compendium naturalis historie.]

On f. 112. 'Explicit liber de lapidibus. Incipit liber xii de arboribus.' Then f. 117^{b}. 'Explicit de arboribus in generali: incipit de arboribus in speciali: et primo de Amigdalo.' On f. 170^{b}. 'Explicit de arboribus. Incipit liber de nature accidentibus : et primo ponitur prologus.'

On f. 194^{b}. 'Explicit xiii liber voluminis huius. Incipit prologus super librum in quo agitur de nature mirabilibus.'

Expl. f. 265^{b}. 'Explicit liber xiiii, in quo,' etc.

We seem to have here books xi—xiv, fairly complete, of this Natural History.

3. [Commentarius in Ouidii Metamorphoses.]

Inc. prol. f. 266. 'Hic fit mentio.'

Inc. opus. f. 266^{b}. 'In noua fert animus.'

Expl. f. 310^{b}. 'cum non sit intentionis mee . . . aliquid preterquam de fabula exponere aut tractare. Et sic est finis Deo gracias.'

4. [? Quedam distinctiones.]

Inc. f. 311. '. . . *Abesse* . . .'

Ends unfinished f. 312^{b}.

5. *Inc.* f. 313. 'Angelus malus est a Deo uoluntate auersus.'

The matter which follows appears to be an earlier portion of the Natural History of which (2) is another part, possibly books i—iv, but the condition of the book makes it impossible to tell where the divisions begin or end.

Expl. f. 358^{b}. 'Explicit liber quartus.'

A thick unwieldy volume written on paper and vellum; imperfect at beginning. Covers gone, and the upper part of the book much damaged by damp; almost a fourth of the text obliterated.

Two vellum fly-leaves at end are of interest. One is the remaining portion of the defective Bull of Boniface IX. in **F. 77**: the other is a document relating to the Dominicans. See Appendix. xv cent.

Q. 94. [Euangelia Iohannis et Matthaei glossata.]

Three fragments:—

1. Iohannes glossatus. Ends (imperf.) with v. 3. 'claudorum aridorum . . .'

2. Matheus glossatus. Ends (imperf.) with xiv. 3. 'alligauit eum et posuit in carcerem. . . .'

3. Matheus glossatus. Another copy; ends iv. 18. 'Simonem qui vocatur Petrus et Andream fratrem eius.'

The last fragment is part of a fine copy of the gospel, resembling **Q. 82.** The other two are inferior.

Bound in old white leather over boards. In very bad condition. xiii cent.

Q. 95. Controversiae nostri temporis in epitomen redactae anno domini 1583.

A note in the handwriting of Dr. Thomas (see on **F. 172**) informs us that this is the work of the famous Jesuit, Robert Parsons. A copy in his own hand is in Balliol College Library: this is imperfect, ending in Part i. Contr. 8. The work has never been printed.

Bound in vellum: well written, in good condition. xvi cent.

Q. 96. [Fragment of a medical treatise.]

There are four *incipits* dignified by coloured capitals in what remains of this book, which may serve to identify it.

(i.) f. 5. 'Quoniam mihi necesse hic ostendere summam utilitatis cognitionis virtutum medicinarum simplicium.'

This last phrase (which is constantly repeated) suggests Rhazes' work, *de virtutibus*: see **Q. 60.**

(ii.) f. 17^{b}. 'Sophiste pertranseuntes.'

(iii.) f. 31. 'Ego quidem ipsum testor Deum.'

(iv.) f. 45^{b}. 'Quoniam posui': headed 'Tractatus ii.'

Expl. f. 57. 'in sua qualitate inconuenientem.'

After a blank, ten more leaves of text follow, without headings or divisions.

Originally a well-written book, now much mutilated; no covers. xiii cent.

Q. 97. [A miscellany.]

Half the leaves of this book are stuck together by damp into a solid mass. In the less damaged portion these treatises may be discovered:

1. Grosseteste de oculo morali. [= **F. 115**, 5, etc.]

2. Narrationes secundum ordinem alphabeti. [= **F. 115**, 2.]
Inc. prol. 'Antiquorum patrum exemplo.'

This work is complete, *Abbas—Zelotipa*.

No covers. xiv cent.

Q. 98. Summa Reymundi de casibus. [= **F. 127**.]

In a worse condition than even the preceding volume. xiv cent.

Q. 99. [A collection of disputations.]

The following headings may be found: 'De disputationibus Carmelitarum anno gracie 1200'; 'Questiones vii alborum monachorum'; 'Disputationes albi monachi'; 'Magistri Willelmi de Tifford.'

Much destroyed by damp: vellum covers. MS. in chancery hand; ink much faded. xiv cent.

Q. 100. Sermones variorum.

Some parts of this book are in fairly good condition, as regards the text: but hardly a single margin has escaped destruction by damp. xiv cent.

FRAGMENTS.

I. LEAF from cover of **Q. 51** in xth-cent. 'Irish' script, according to Schenkl. Part of a treatise on repentance and confession.

Inc. 'quando sentit Adam interius operantem.' The first fresh paragraph begins: 'Ex eo is unus quisque iustus esse incipit ex quo sui accussator extiterit.'

II. Fragment (6 ff.) of a theological work, well written in xiiith-cent. hand.

Inc. f. 1. '. . . . et exempla patrum que non in hoc spalmo' [*sic*].

Paragraphs beginning with coloured capitals :—

f. 2. 'Minime sunt pene illorum qui nulla actualia originali.'

f. 2^{b}. 'Tunc tamen deo subest.'

f. 3^{b}. 'Eterna incomprehensibilia sunt.'

f. 5. 'Dicit Xpus *Ego non quero gloriam meam*.'

f. 5^{b}. 'Raptis atque subuectis mentibus apostolorum ad celestia.'

III a. A single sheet, folded (2 ff.), which seems to be the original fly-leaf to **Q. 41**, and contains an index to that volume (in hand of xvth cent.); the works mentioned are: *Liber viatici*, *Febres Ysaac*, *Vrine Ysaac*, *Diete vniuersales et particulares*, *instructio Rogerina*, *Vrine Mauri cum aliis summulis*. This list gives the treatises now to be found in **Q. 41**, in their proper order: only the last two items are wanting: and a great part of one of them is contained in

III b. A fragment of 10 ff.

Inc. f. 1. 'Sicut ab antiquis habemus auctoribus.'

This is the beginning of the *Rogerina maior*[1], a medical treatise named from Roger Bacon, to whom it was falsely attributed. The fragment is poorly written in several hands (xivth cent.), and ends on f. 10^{b} (imperf.): except in size of page, it does not correspond with

[1] See Little, *Initia*, p. 230.

the other treatises in **Q. 41**, and is of a later date; but it certainly seems to have been bound up in that volume, and to be part of the 'instructio Rogerina' of the index. The number **41** is written at the head of f. 10[b], as it is also on the outside of IIIa.

It seems, then, that these two fragments would be best preserved if restored to the volume from which they have been detached.

IV. Leaves from a choir book of xvth cent.

a. A single leaf, one side of which is reproduced opposite p. 160. Its contents are thus described by the Rev. W. H. Frere :—

"1. A hymn beginning,
'Vt recreentur celitus
In te corda reposita,
Veni Creator Spiritus.
Mentes tuorum visita.'

In each verse the third and fourth lines are taken in order from the well-known hymn, *Veni Creator Spiritus*. The music bears no relation to the tune of that hymn. Below on the page is 'Secundus tenor.'

2. (on the *verso*),
'Inter choros paradisicolarum.'

A Respond or Trope in honour of St. Winifred.

3. 'Iunctis pueris inter flammas.'

A Respond or Trope in honour of some Virgin martyr, or possibly of St. Lawrence.

4. 'Regnum sine termino
Manet in solacio.'

A Trope of the *Gloria in excelsis* of the well-known type called 'Regnum' from its first word, but not of the stereotyped form.

5. 'Regnum tuum solidum o rex glorie,
Qui es splendor ecclesie.'

A Trope ot the *Gloria* of the 'Regnum' type. This is probably the same as that cited in the *Winchester Troper*, p. 55; and by Gautier, *Hist. Poesie Liturgique*, i. 274, though the words are not given quite so fully here.

The first four items seem to be otherwise unknown."

b. Two leaves, which Mr. Frere considers to belong to the same choir-book as (a), folded to make 4 pp. each. "They seem," Mr. Frere observes, "to be the two outside leaves of two consecutive

quires, as the two pages beginning 'Te' evidently faced one another." He proceeds, "Both music and texts are otherwise unknown, except the sequence, *Dulcis Iesu memoria*, the words of which are well-known. But here they are in an unusual shape and to unusual music. It should be noted the tops of the leaves are cut off and that the beginning of the music is therefore in many cases lost; also that the harmony is given in the form of a *Pes* below the words and music. All should probably be described under the general and vague term *Motet*, except the page (2) which contains, 1. a trope to a *Sanctus*, beginning *Sanctus et eternus Deus*, and 2. a plain *Sanctus*, the music of which I have not hitherto been able to trace elsewhere. It certainly is not in the ordinary English Graduals, nor in the modern Gradual published at Solesmes."

To illustrate Mr. Frere's observation about the *Pes*, the first piece 'Puellare gremium' is here subjoined with its music; also the music of the *Sanctus*.

On p. 1.





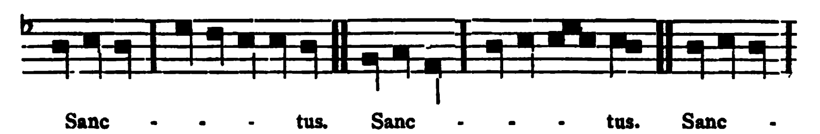
Below is the 'Pes super *Puellare*':

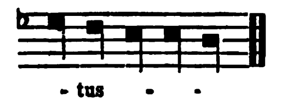


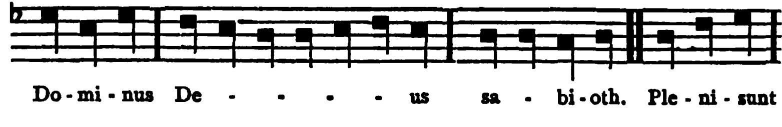
which is to serve also for *Purissima*, the piece following, the words of which run; 'Purissima mater domini| maria fit gabrielis nuncii fidelis premissi de celis pia per colloquia. O gremium piissimum. O premium. O priuilegium uirginis marie. Venter est triclinium trinitatis diuine dum uirgo filium regem omnium lacte fouet proprio reclinans in presepio duum animalium in medio. O uirgo gaude plena gaudio.'

On p. 2. 1. 'Sanctus et eternus Deus.' See above.

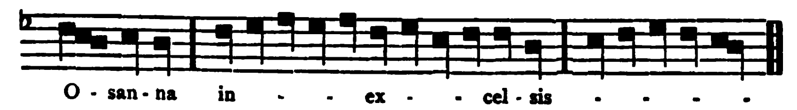
2. (As follows):—

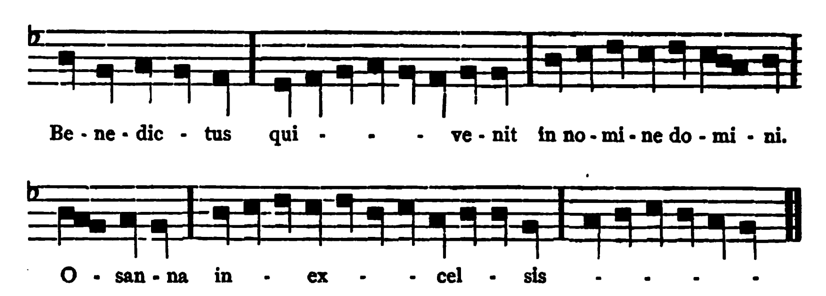












On p. 3, 'Pro beati Pauli gloria dat preconia Domino presens familia, Qui prostrauit primo Saulum, et de Saulo fecit Paulum mira gracia; qui Neronis impia decollatus seuicia uictorie suscepit premia cum beatis patribus.

'O pastor patris summi regis, Gregi tuta fias egis contra Babilonis regis bella uaria. Petrus dictus firmitate, quod ecclesia firmitatem sumpsit a te, Dei gracia per supplicia crucis instar celi gaudia prelatus patribus.

'O preclara patrie celestis bina luminaria. O bina candelabra coram Deo perpetua luce lucentia. Alter crucis, alter ensis per supplicia, Dominum glorificantes de uictoria uestris piis precibus nos ferte sanctis patribus.'

With music, and a *pes* at the foot of the page.

On p. 4. 'Te Domine laudat angelicus ordo cetus sanctorum celitus, Te Gabriel salutis nuntius, Te Raphael langoris medicus, Te Michael qui curat animas et deprimit hostis insidias. Huius diem festiue colimus, ut emundet nos a criminibus. O Michael regis archangele, paradisi leti preposite, nos a malo uelis eruere, ut iungamur ciuibus glorie. O Gabriel, qui sancte uirgini nuntiasti salutem populi, sis pro nobis apud Altissimum, ut seruamus Marie filium.'

This piece has a *pes* in common with the following, which occupies the corresponding place on the page opposite (5).

'Te Dominum clamat angelicus ordo, celi laudat exercitus, Iesu Xpiste Saluator seculi. Quorum semper Te cernunt oculi, Te Michael, cuius memoriam recolimus, laudat in gloria. Animarum custos eligitur, Cura quarum tibi traditur. O Raphael langoris medice, caliginem diluens Tobie, tu languidos uelis eruere a barathri tetra caligine. O Gabriel, tu regis nuntius, per te nobis Marie filius subueniat, det nobis gaudium, ut intremus regni palatium.'

In like manner the lower halves of these two pages are occupied by two pieces corresponding to one another, and having a common *pes*:

On p. 4. 'Virginis Marie laudemus preconia, Salue mater gracie,

Dans reis remedia, Spes et salus uenie, Pietatis copia, Stella maris lucida, Prohibe naufragia, Dans tuis solacia.'

And on p. 5. 'Salue gemma uirginum, Que portasti Dominum, Porta celi fulgida, Tu solacium dolentium, Doloris remedium, Refugium sis mater errantium, Vicium expelle noxium, Filium fac nobis propicium, Virgo Maria.'

On p. 6. 'O debilis o flebilis condicio miseri hominis.'

If these words are unknown, it is a pity that they can hardly be recovered from this text, which is much obliterated. At the foot of the page is the 'Pes super *O debilis*,' and below, 'Primus pes super *O debilis*.'

On p. 7 is a piece which began 'Fulgens stella,' as may be seen from the 'Pes super *Fulgens stella*,' at foot, but the top of the page is cut away.

On p. 8 is 'Dulcis Iesu memoria.' (See above.)

V. Single leaf (folded to make 4 pp.) from choir-book, containing Sequences with music.

On pp. 1, 2 are the four Sequences, *Salus eterna*, *Regnantem sempiterna*, *Qui regis sceptra*, *Iubilemus omnes*, belonging to the four Sundays in Advent, all but complete: pp. 3, 4 are defective, and much obliterated; but part of the Paschal Sequence can be read; shewing that the fragment was the outer leaf of a quire.

The handwriting very closely resembles that of the earlier parts of **F. 160** (xiiith cent.)

VI. Two leaves (folded to make 8 pp.) from choir-books containing the musical parts of the Breviary services from 25 January to 5 February.

Pages 1—3 are occupied with Responds, etc., for the Conversion of St. Paul, followed immediately on p. 4 by the Prosa *Inuiolata integra et casta*, for the Purification (2 Feb.). On p. 5 begins an Antiphon in honour of St. Agatha (5 Feb.), the inner leaves of the quire, of which the two here described are the outermost, being evidently lost.

These leaves (xvth or perhaps late xivth cent.) seem from their soiled condition to have been used at some time as covers.

VII. Leaf from a Missal (*Temporale, feria iiii—sabbato quattuor temporum in Aduentu*) in double columns: xvth cent.

The above fragments (I—VII) are preserved in a portfolio. Leaves from choir-books of similar character to III—VI are bound up as fly-leaves in **F. 34, F. 36, F. 43, F. 109, F. 133.**

VIII. One of the original sides, a board covered with stamped leather, of **F. 162.**

Pasted to this is a leaf from a xvth-cent. Breviary, containing collect for St. Wulfran, Bp. (of Sens), and four of the nine lessons for St. Michael 'in monte tumba[1],' 15-16 October.

IX. Two leaves, bound, of an exposition of the book of Job, evidently modelled on that of St. Gregory, possibly the work of St. Odo of Cluny (879—943).

f. 1. 'Dum de uirulentis calidi (*lege* callidi) persuassoris operationibus tractaretur.'

On f. 16 is the heading in red: IN EXPOSITIONE BEATI IOB LIBER IIII.

The two leaves evidently formed the outside sheet of a quire, since on f. 2^{b} is the heading: IN COMMENTO IN L. IIII PARS VLTIMA.

xth cent.

X. Six leaves, bound and lettered 'Treatise on Grammar,' written in a crabbed xvth-cent. hand. The text is too much obliterated for any portion to be read consecutively.

[1] *Mons Tumba*, the ancient pre-Christian name of Mont Saint Michel.

MSS. FORMERLY BELONGING TO THE LIBRARY OF WORCESTER CATHEDRAL,

NOW IN OTHER LIBRARIES.

I. Now at Corpus Christi College, Cambridge :—

For these see Dr. M. R. James, *Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge, &c.* Cambridge Antiquarian Society, Octavo xxxii, 1899.

No. 9. Passionale.

In the Kalendar is entered 'AELFEAGI EPI,' and on May 21, 'obiit Eoueruuacer mo(nachus) et clericus.' Also December 30, 'ECGUINI EP.' Added in a later hand on the last leaf is, 'In translatione Oswaldi Archiepiscopi Lectio I.' xi cent.

No. 12. Pastorale Gregorii Saxonice.

On the last cover, 'Werferthus Ep'us Wigorn' viij^{c}lxxii qui erat unus magistrorum Alfredi regis et iussu illius libros dialogorum beati papae Gregorii in Anglicam linguam transulit. Ex annalibus ecclesie Wigorn' et affirmatur a Rogero Hovenden et aliis.'

Doubtfully assigned to Worcester by Dr. James, but it seems likely that Hatton MS. 20 (Bib. Bodl. Oxon) is the original Worcester copy of the same work. See note on next page. x cent.

No. 24. Bradwardine de causa Dei [cf. **F. 112**].

Inscription: 'procuratus sum ad ecclesiam Wigorn' per fratrem Ioannem de Prestone de Somersete[1] Monachum eiusdem ecclesie anno dom. millesimo ccc^{mo} xlviii.' xiv cent.

No. 48. Biblia Vulgata.

This is apparently the autograph copy of Senatus, Prior 1189—1196. Before the Gospels is 'Incipit . . . . magistri Senati Wigorniensis bibliothecarii de concordia et dispositione canonum evangeliorum.' 'Dilecto amico suo et socio Magistro Alueredo suus Senatus Wigornie ecclesie filius salutem.'

[1] See also **F. 11**, a book given by the same donor.

In the course of this letter he alludes to the Bible which Offa gave: 'tandem revolvens bibliothecam quam . . . . beate memorie rex Offa ecclesie nostre contulisse dicitur[1].' xii cent.

No. 87. Radulfus super Leviticum Libb. xx.

'Bound and labelled as 217.' xiii cent.

No. 146. Thus described in the Catalogue:—

'Codex membranaceus in folio, olim ut videtur, peculium ecclesiae Wigornensis, et est *Pontificale* diversis temporibus scriptum, cuius in priore parte circa annum 1100, quo floruit Sampson Wigornensis, exarata continentur.'

This book contains many local allusions, and was apparently the official Pontifical of the Cathedral.

(2) is 'Benedictiones cerei et baculi et imaginum et excommunicatio eorum qui ecclesiam Wigornensem violaverint,' p. 3.

(10) Professio subiectionis ab ordinandis, p. 52.

A note in the Catalogue says 'Hinc ex nomine Sampsonis episcopi Wigorn' colligimus hanc partem codicis exaratam fuisse circum annum 1100.'

No. 217. Petrus Cantor.

'Liber monasterii Wigornie.' xiv cent.

No. 265. On the fly-leaf, 'Liber Penitentialis Egberti qui erat Episcopus Ebor[2],' etc.

This, however, is but a small part of the contents of this MS., which has been very fully described by Miss Bateson in *English Hist. Review*, vol. x. pp. 712 foll. (October, 1895). She assigns it to the end of the xith, and beginning of the xiith cent. It is a miscellaneous theological and legal collection, such as might have been compiled for the use of a bishop.

No. 279. Canones Patricii.

Henry Bradshaw notes 'Certainly not written in England or Ireland.'
ix to x cent.

No. 367. Miscellanea.

This may be a Worcester book[3]. There is a letter to a prior of Worcester at the end from Hubert, Abbot of Westminster, and Edwius Prior. xv and xi-xiii cent.

[1] See *Annales Monastici, Worcester*, under year DCCLXXX.

[2] Egbert, Abp. of York, 734—767.

[3] If so, Worcester must have possessed the English books which are mentioned in a list at the end of this volume: 'Ðeo englissce passionale and ii englissce dialogas [of Gregory] and oddan boc and þe englisca martirlogium and ii englisce salteras and ii pastorales englisce and þe englisca regol and barontus' [the vision of St. Barontus of Pistoja (cent. vi)]. The 'ii pastorales' may be C.C.C.C. 12 and Hatton 20.

No 391. Portiforium.

In the Kalendar in larger letters, 'Sancte Waerburge virginis.' 'Translatio sancti Oswaldi Archiepiscopi.'

Inserted: 'Obitus pie memorie domini Wlstani episcopi xiii Kl. Feb.'

At the bottom of the first leaf: Liber S. Marie Wigornie ecclesie per S. Oswaldum in red letters. xi cent.

II. Now in Bodleian Library:—

MS. Hatton 20. olim 88.

Gregorii Cura Pastoralis.

This appears to be the original copy, translated by Bp. Wereferth for King Alfred. Anglo-Saxon. At the head of the 1st leaf: —

'+ ÐEOC BOC SCEAL TO PIOGORA CEASTRE.'

Some very curious initials in colours.

Hatton 40. olim 79.

Smaragdus. Expositio in regulam Sancti Benedicti.

On last fly-leaf, 'Iste liber constat Cathedrali ecclesie beate Marie Wigornie. A few leaves bound into the covers of Monastery accounts and deeds of Worcester Priory. In old skin binding, repaired. xiii cent.

Hatton 76. olim 100.

Liber dialogorum Gregorii cum libro medicinali in duabus partibus quarum altera tractat de virtutibus herbarum et 'Herbarium' vulgo dicitur, altera de virtutibus lapidum.

Professor Napier says that the A. S. glosses on pp. 55 and 56 (Basilii Hexameron) belong to Worcester. Rebound. A very fine book. This is the translation of Gregory's Dialogues made by Bp. Wereferth of Worcester for King Alfred, and has the King's Preface.

Hatton 113.

Sermones.

No. 81 is 'De cena domini.'

No. 84b is 'Sermo Lupi ad Anglos' (i.e. Bp. Wulstan of Worcester). This MS. begins with 'Epistola Cardinalium urbis Romae ad Wulstanum episcopum.'

On 2nd leaf, in later hand, 'Compotum hunc scripsit Edricus Monachus Wigorniensis: vide ix Kal. Dec.' In the Kalendar on that day is entered, 'Obitus Edrici monachi et sacerdotis qui scripsit hunc compotum.' A good many obits entered in English. Amongst others the death of Wulstan, but not his translation (1218). List of sermons at the end made by Dugdale in 1644.

Hatton 114. Anglo-Saxon Homilies.

Rebound. A list at the end made by Dugdale in 1644.

Hatton 115.

A book of Saxon Homilies and miscellaneous tracts.

On the first leaf, scarcely legible, 'Wigorn.' Rebound. xi cent.

Hatton 116. (?) from Worcester.

Anglo-Saxon Homilies.

1. In Nativitate Sancti Ceadde episcopi.

Latin translation between the lines. Fine large character, well written. Collect for St. Katherine's Day inserted in a later hand. Two leaves of a xiii cent. MS. bound at end.

Bodl. 134.

1. Augustinus de nuptiis et concupiscentia.

2. „ contra Iulianum Pelagianum libri sex.

An excellent copy in good order. In old white sheep. xii or xiii cent.

Bodl. 861.

The works of Richard Rolle of Hampole.

On the first leaf, a note says, 'Liber librarie Wigorniensis inde desumptus, Mar. 22, 1590, et illuc restitutus.'
A well written MS. on paper. xv cent. (?)

Bodl. 868.

Expositio trenorum vel lamentacionum Hieremie.

Well written and fine initials. Bull at the end beginning, 'Alexander episcopus servus servorum Dei fratri venerabili Rogero[1] Wigorniensi.' xii cent.

Junius 121.

'Codex canonum et constitutionum.' 'Commonly known as *Codex Vigorniensis*' (Wanley in Hickes, ii. 45).

All in one hand. On one leaf, 'Me scripsit Wulfgeatus scriptor Wigorniensis.'
latter half of xi cent.

Rawlinson MS. G. 168.

'Ewangelium Domini nostri Ihesu Christi secundum quatuor Ewangelistas,' the Eusebian sections (698 in all) woven into a continuous narrative or Diatessaron, with notes.

On f. 164^b is a discourse on the Sections and the Harmony generally, addressed to a Pope apparently by a monk of Worcester ('bibliotheca quam Rome conscriptam beate memorie rex Offa ecclesie nostre contulisse dicitur'), beginning 'Amonius quidam Alexandrinus.'

On parchment, written early in xiiith cent., 168 ff., with coloured capitals.

[1] Bishop 1164—1180.

MS. Auct. D. infra 2, 4. (Once Hatton 64 and afterwards Hatton 39.) Vulgate. Last 3rd of cent. xiii.

1st words of 2nd leaf, 'ad penitenciam.' At end a note, 'Liber ecclesiae beatae Mariae Wigorn. teste Guil. Thornhill eiusdem prebendario. (See also Bib. Reg. 2 F. 1. &c.)

This volume had been pledged at Oxford in 1482 in the 'Cycheley' Chest by Magister T. Reve and Magister Benet, the latter a monk, and with it they pledged the 'secunda secundae' of St. Thomas; the 2nd folio beginning 'ad 3^m.'

Bound in stamped leather. An Oxford binding between 1450 and 1482.

Auct. F. infra 1, 3.

1. *Inc.* 'Hoc nomen *Maria*' (cf. **Q. 56**).

2. Palladius de agricultura.

In white skin, title outside last cover; 2 leaves of old music bound in cover at beginning, and 2 at end. On 1st p., 'Iste liber constat monasterio Wygorn'. At end of (1) 'explicit tabula super precedentia . . . . ordine alphabetico composita a fratre Iohanne Staunch de ordine fratrum Carmelitarum.' xiv cent.

Digby 86.

A remarkable and extensive Miscellany in French and Latin.

No. 1, ib. 'Distinctio Peccatorum.'

Charter hand. Early Edw. I. On pp. 69 seqq., a very full local Worcester Kalendar. On p. 140 some verses in English, beginning :—

'Jhū Crist al þis worldes hed þat for oure sinnes wolde be ded.'

On p. 152ª, 'Wil'm's de Dudhulle (Dodderhill ?) scripsit.'

Sir Kenelm Digby's coat of arms on the cover.

III. Now in the British Museum :—

Bibl. Reg. 5. A 13.

Augustinus de Mendacio, etc.

Bull of Pope Innocent at the end : f. 202, 'Liber sancte Marie Wigorn', etc.
xii cent.

Bib. Reg. 6 A. vi.

1. Aldhelmi Shirburnensis Episcopi ad Ehfridum Epistola.

Inc. 'Primitus pantorum.'

2. Eiusdem de laudibus virginitatis, ad Hildelitham virginem, etc.

Ad finem hoc distichon addit scriba 'Tres digiti scribunt, totu m corpusque laborat : Scribere qui nescit nullum putat esse laborem.'

3. Ricardi Wigorniensis carmen elegiacum rhythmicum in mortem Henrici Regis 1.

Bib. Reg. 2 A. viii. has been wrongly entered as a Worcester book.

Bib. Reg. 3 A. viii. *circa* 1200.

Ieremie et Danielis Prophetie glossate.

'In operculo duo sunt folia Bibliorum, ex Num. xi. 900 abhinc annos exarata.'
A very good MS. with two ornamental initials, on f. 3, 'Liber sancte Marie Wigorn', etc.

Bib. Reg. 4 B. iv.

1. S. Pauli Epistolae, cum glossis Lanfranci et Augustini.
2. Cantica Canticorum, etc.
3. Apocalypsis, etc.
4. Attici Episcopi Constantinopolitani Epistola, etc.
5. C. Sollii Apollinaris Sidonii Opera.

Bib. Reg. 9 B. v.

Guillelmi (Autissiodorensis) Comm. in 4 libros sententiarum scriptus A.D. 1231.

Bib. Reg. 9 B. xii.

Paparum decreta et concilia generalia.

A copy of this same collection belonged to the Monastery of St. Peter, Gloucester, now Bib. Reg. 11 D. viii.

Bib. Reg. 10 B. x.

1. Friderici ii Imperatoris, Queremonia de sua depositione, etc.: per Petrum de Vineis.
2. Thomae de Capua Summula, etc. [cf. **Q. 62**, 2.]

Bib. Reg. 11 B. xi.

Belli et Alani doctorum. Opiniones contrariae circa verum sensum cap. *Romana;* de sensibus sexti libri decretalium, A.D. 1526.

Bib. Reg. 15 B. ii. 4to.

1. Iulii Solini, liber de mirabilibus mundi.
2. Aethici Cosmographia.

This last is one of the books mentioned by Leland. See p. 108. xii cent.

Bib. Reg. 15 B. xiv.

Prisciani de octo partibus orationis libri xvi.

2 leaves of a service-book, xiii cent., at beginning, and 2 at end. On 1st f. 'Liber Iohannis Theyer de Cowper's Hill iuxta Glouc.' On last leaf, in hand of xiv cent., 'Liber Roberti de Hambory quem idem composuit in honorem sancte et beatissime virginis. Datum in domo nostra capitulari Wigorniensi anno regni Regis Edwardi iii post conquestum—quoth Thomas de Causforde magister Theologie et artium,' etc. The date in this inscription refers only to Causforde's writing, not the work.

xiii cent.

Bib. Reg. 2 C. vii.

Postillae super Isaiam, Trenos, Ecclesiasten et Actus Apostolorum.

'Liber ecclesie cathedralis beate Marie Wigorn', and on 1st leaf—
'Liber monasterii Wigornie.'

Bib. Reg. 4 C. ii.

Hieronymus super Prophetas.

A Papal letter to the chapter of Worcester at the end, on the canonization of St. Wulstan, dated the 6th year of Pope Innocent III. xi or xii cent.

Bib. Reg. 5 C. vi.

Augustini varia opera, Ambrosii, Prosperi, Aquitanici, S. Chrysostomi, Tractatus xxxiv. xiii cent.

Bib. Reg. 6 C. vii.

1. Gregorii Papae symbolum Fidei.

2. Eiusdem epistolarum ex registro eius, libri xiv.

3. Eiusdem decretum de consecratione Presbyteri et Monachi.

4. Gregorii Papae Bulla qua eximuntur quidam a sententia excommunicationis.

5. Letter from Henry, Bishop of Winchester, to Simon, Bishop of Worcester, about the burial of the body of Will. de Bello Campo.

6. Lucii papae Bulla, super ecclesia de Warwick.

Bib. Reg. 2 D. xxiii.

Petri de Riga *Aurora*, sive paraphrasis bibliorum carmine elegiaco.

Rebound. No Worcester mark except on binding. xiii cent.

Bib. Reg. 4 D. xii.

Concordantia Evangelistarum; sive unum ex quatuor: cum expositione Zacharie Chrysopolitani. xiv cent.

Bib. Reg. 8 D. xiii.

Smaragdi Verdunensis Abbatis Diadema Monachorum.

On first page, 'Liber ecclesie cathedralis beate Marie Wig.'
On opposite fly-leaf, 'Thomas Wulstan hunc libellum perlegit a. dni. 1529.
x cent.

Bib. Reg. 2 E. vi.

1. Homiliae 56 in Mattheum.

2. Sermo in Apoc. xxii. 7. 3.

3. Glossa in Psalmos xxviii priores.

'Liber monasterii Wigornie.' xiv or xv cent.

Bib. Reg. 2 E. xi.

Prophetae xii minores et Liber Iob; cum glossis.

This has the Thornhill inscription in it, as 3 A. viii. and 2 F. 1, &c. xiv cent.

Bib. Reg. 2 F. i.

1. S. Pauli epistolae cum commentariis ex Origine, Ambrosio, etc.

2. De Sacramento Novi et Veteris Testamenti. 2 Libris.

At end, 'Liber ecclesie Mariae Wigor', teste Guillelmo Thornhill eiusdem prebendario et thesaurario' (William Thornhill installed 1584, and died 1626).

IV. Cambridge University Library.

M. M. 19.

This has some accounts of the Worcester Priory at the beginning and belonged to Thomas Sheldesley.

V. Corpus Christi College, Oxford.

157. Vellum, large 4to.

Florentii Wigorniensis Monachi Chronicon ex Chronicis.

The chronicle ends at the year 1140 in this copy.
It was presented to C.C.C., Oxford, by Henry Parry, A.M., 2 July, 1618.
It had previously belonged to Thomas Straynsham, who gave it in exchange for another book to Thomas Powycke (Hardy's Catalogue). xii cent.

VI. By an order of the Chapter of 25 November, 1623, several *duplicate* MSS. were given to the Westminster Chapter Library, in compliance with a request from the Dean, Dr. John Williams, Bishop of Lincoln and Lord Keeper. The following is the list:—

Augustinus de Civitate Dei.
Idem de Verbis Domini. [**F. 32.** 1[1].]
Gregorii Pastorale.
Prophetae xii cum glossa. [**Q. 8.**]
Psalterium cum glossa. [**F. 47.**]

[1] The references indicate the books of which those sent to Westminster were duplicates. There are now no MS. copies of Gregory's *Pastorale* and Priscian in the Library; and the fine copy of Augustine *de civitate Dei*, which is now **F. 171**, was not in the Library in 1623. 'Prometheus' I cannot identify.

Pauli epistolae cum glossa. [**F. 49.**]

Historia Scholastica. (**F. 1**, etc.]

Vocabularium Bibliorum Imberti monachi cui titulus Prometheus.

Sermones Jacobi de Losanna de sanctis. [**Q. 19**, 2.]

Magister Sententiarum. [**F. 2**, 2, **F. 98**, etc.]

Determinationes quodlibetorum Henrici de Gandavo. [**F. 79.**]

Digestum Novum. [**F. 136.**]

Innocentius in decretales. [**F. 170.**]

Decratales cum glossa. [**F. 59**, etc.]

Concordantia discordantium canonum. [**F. 120.**]

Breviarium extravagantium Bernardi Papiensis. [? **F. 122.**]

Legenda sanctorum Jacobi Ianuensis. [**F. 45.**]

Britonis vocabularius. [**F. 13.**]

Prisciani grammatica.

VII. Books lost.

On 30 November, 1821, on the occasion of the rearrangement of the MSS. in the order of the old Catalogue, it was reported to the Chapter that the following were missing :—

[**F. 95.** There seems, however, to be little doubt that this volume is now **Q. 93.**]

Q. 18. 'Praelectiones P. Maximiliani e Soc. Iesu. 1576.'

Lost. The volume now under this number is taken from among those which were not in the old Catalogue.

Q. 25. 'Tractatus Grammaticales tres. Primus sic incipit, *Videndum quid sit grammatica.* Secundus sic, *Ad maiorem artis grammaticae*[1]. Tertius sic, *Excellentissimo philosopho Platoni.*'

2. Epistolae Petri Blesensis.

3. Vita S. Modwennae per Gaufridum abbatem de Burton.

4. Quaedam epistolae Alexandri Papae III. cum fragmentis diversis.'

Lost. As in all these cases, the number (**Q. 25**) is filled up from the uncatalogued books.

Q. 32. 'Liber Hymnorum cum notis musicis.'

[1] Evidently the Grammar of Petrus Eliae. Cf. **F. 137.**

Q. 38. 1. 'Prometheus de contrarietate canonum.
2. Institutiones Iustiniani.'

Q. 57. 1. 'Vita Barlaam et Iosaphat.
2. De terrae partibus.
3. Beda de figuris[1].'

Q. 58. 1. 'Lapidarius, poema de virtutibus lapidum.
2. Alexander Nequam de utensilibus.
3. Horatius de Arte Poetica cum notis.
4. Tria Cantica.
5. Ars Calendarii.
6. Graecismus.
7. Optima Regimina.
8. Praepositiones Graecae.'

It seems not unlikely that **Q. 50**, as we now have it, is a composite book made out of the remains of the original **Q. 50** and **Q. 58**. For in the old Catalogue Neckham *de utensilibus* is not mentioned under **Q. 50**, nor is the *Graecismus*.

Q. 73. 1. 'Varii tractatus in theologia.
2. Commentarius in Apocalypsim, idiomate Anglicano.'

Many of the uncatalogued books might take the place of (1), but there is certainly no English Commentary on the Revelation now in the Library.

Q. 78. 1. 'Sermo Anglice.
2. Disticha Catonis.
3. Historia Passionis Christi, necnon belli Iudaici et excidii Hierosolymorum.'

Q. 81. MS. codex Sinensis.

Under the heading of lost books may also be mentioned :—

F. 17. But this MS. is probably now to be found under **F. 100.**

Q. 80. This book is certainly lost; but its loss seems not to have been noticed in 1821, because there was already another MS. in its place.

[1] = **Q. 5**, 2.

The original contents of **Q. 80** are thus given in the old Catalogue :—

'Hymni Ecclesiastici.

Tractatus grammaticus versu hexametro.

Chartula moralis. [cf. **F. 147,** 12.]

Ioannis de Garlandia de mysteriis Ecclesiae ad Fulconem episcopum Londinensem.

Virgilii Eclogae.

Persius.

Parvum Doctrinale cum aliis eiusmodi.'

The present **Q. 80** contains quite other matter.

APPENDIX.

In this Appendix are collected certain documents found in the MS. volumes which are the subject of the present Catalogue, though not forming part of their text; together with some additional notes.

The order of the Catalogue is followed.

F. 13. The epitaph on Sir John Beauchamp runs thus:—

†Augustorum† annis vigeant monumenta Iohannis
Militis eximii Beuchamp cognomine dicti,
Quem rex Edwardus dilexerat atque Ricardus.
Extitit hiis gratus et fidus, amans et amatus,
Ex magno natus natu comitum Warwici.
Heu nece prostratus quem unum faciant inimici
†Vivat† humo latus vere sanctis modo †amici†
†Mittis† meritis pia opem fer sibi virgo Maria.

1. *Augustorum* may perhaps be *Angliacorum*.
7. *Vivat* is doubtful: *amici* must certainly be for *amatus*.
8. The word before *meritis* is clearly a blunder, and *sibi* is redundant.

The subject of the epitaph is undoubtedly Sir John Beauchamp of Holt, Steward oi the household to Richard II., and created a baron by him in 1387, who was executed the next year by the Duke of Gloucester's party on a charge of treason. His tomb, erected later, is near the north door of the Cathedral, but it bears no inscription. The circumstances of his death sufficiently account for the unfinished state of the epitaph.

F. 73. The Oxford *Forma* mentioned on p. 36.

'Forma illorum qui incepturi sunt in artibus.

Ordinacio de forma audiendi libros;

Quod libri ethicorum audiantur per quattuor menses, connumerando dies festos.

Item geometria audiatur per v. septimanas integras, non connumerando dies festos.

Item algorismus audiatur per octo dies integros, non connumerando dies festos.

Item spera audiatur per octo dies integros, non connumerando, etc.

Item compotus audiatur per octo dies, etc. [ut supra].

Item arithmetica boicii per tres septimanas, etc., non con.

Item Priscianus de constructionibus per terminum anni.

Item Priscianus magni voluminis vel Politicorum libri vel libri de animalibus connumerando libros de progressu et motu animalium per vi septimanas integras, non connumerando, etc.

Item libri celi et mundi audiantur per terminum anni.

Item libri metheororum per terminum anni.

Et omnes isti libri et omnes alii qui dicti sunt de forma legantur in scola rite secundum exigenciam inc[eptorum?].'

An exactly similar *Forma* is printed by Rashdall, ii. 757, from a MS. of Twyne, with the addition (after the 'libri metheororum' (of 'Quartus liber Topicorum Boetii,' and a long paragraph beginning, 'Item oportet quod legat ii libros logicales ad minus,' expressing, we may suppose, in detail, what is merely suggested in this *Forma* by the phrase, 'et omnes alii [libri] qui dicti sunt de forma.'

F. 74 (1). This is the work of Tancred, archdeacon of Bologna. See **F. 159**, 8.

F. 77. The missing half of the Bull of Boniface IX. mentioned under this heading is now restored from **Q. 93**, q.v. It is addressed to the clergy of the 'canonically united' dioceses of Waterford and Lismore, confirming the election of Robert [Bead] as their Bishop, and commanding them to receive him as such with due obedience, etc. The date is 'Rome apud . . . . v. id. septembr. Pontificatus nostri Anno Quinto.' (1394.)

Why should this Bull be found at Worcester? Possibly this Bishop may be identical with the rather mysterious 'Robertus episcopus Pressinensis,' who performed episcopal functions for the Chapter during the vacancy of the See some twenty years before (Reg. Sede Vac.). In the Bull he is simply described as 'Robertus electus,' and nothing more is told of him except that he was a doctor of theology of the Order of the Friars Preachers.

F. 97. The parenthesis after the word 'sexti' in line 8 from foot of page should be deleted: though in **F. 141**, 1, which is the same work, 'quinti' is read. In fact both readings are right: it is the end of the Sixth Book or Sext, and of the fifth (subdivisional) book of the Sext.

F. 109. The document relating to the House of the Bonhommes at Ashridge appears to be unknown, and is as follows:—

'. . . . Assheregge ordinis sancti Augustini Lincolniensis diocesis confrater eiusdem loci [in] mea notarii infrascripti et testium subscriptorum presentia personaliter constitutus, cuius procuratorium vidi, habensque inter cetera potestatem prouocandi et appellandi quandam protestationem in scriptis redactam nomine dominorum suorum legit et interposuit formam continentem infrascriptam. In Dei nomine Amen. Cum nuper inter fratrem Ricardum de . . . . pton preceptorem militum hospitalis sci Thome martiris Cant. de Acon et fratres eiusdem hospitalis se pretendentes actores seu promotores ex parte una Et religiosos viros rectorem et conuentum domus sanguinis Christi de Assheregge ordinis S. Augustini Lincoln. dioc. reos seu defensores ex altera fuisset et sit quedam causa super iure et possessione hospitalis S. Thome de Acon in London. et ecclesie de Colcherche ad promotionem seu prosecutionem dictorum preceptoris et fratrum [in] sacrosanctam Romanam curiam introducta et coram domino Raymundo dei gracia presbitero cardinali tit. S. potentiane [*sic* for ? Pudentiane] certo auditore per sanctissimum patrem dominum Clementem papam quintum in ipsa causa specialiter deputato iamdiu est inter partes suprascriptas agitata et adhuc, vt wlgariter dicitur, coram eodem pendeat indecisa, ac religiosi viri rector et fratres memorati nomine suo et domus sue de Asheregge supradicte quendam magistrum Henricum Fykeys, quem sufficienter reputabant ydoneum, et in dicta curia pro tali wlgariter putabatur, suum verum et legitimum ordinauerunt et constituerunt procuratorem et diffensorem in causa prelibata, qui virtute procuratorii memorati in ipsa causa coram auditore prefato et aliis iudicibus in dicta causa deputatis ad quamplures actus iudiciales processerat nomine eorundem contra adversarios suos antedictos, quem adhuc ut prius procedere credebant, et ipsos defendere in eadem. Set de nouo nunc audito ex assertione diuersorum a dicta romana curia venientium, super quo etiam in ciuitate London. predicta publica vox et fama nouiter est exorta, quod M. Henricus supradictus ad dicte cause diffensionem et preuaricationem constitutus tali impedimento prepeditus est et detentus (carcerali custodie videlicet, ut wlgariter perpenditur, mancipatus) quod diffensioni dicte cause impedimento durante supradicto vacare non possit, nec vacauit per plures dies, ut dicitur, iam elapsos, ideoque causa supradicta ex parte Religiosorum predictorum ipsorum culpa nullatenus mediante iam relinquitur indefensa et relinquebatur, ut dicitur, a tempore impedimenti supradicti, et procurator Rectoris et fratrum domus eiusdem nunc primum audiens impedimentum memoratum, ac metuens eisdem d'nis meis predictis et domui eorundem, ac in eorum nomine nominatus procurator et defensor cause supradicta et contingentibus eandem occasione impedimenti supradicti, circa ius et possessionem domus sci Thome de Acon in London. et ecclesie de Colcherche memorate vel eorum iuribus et pertinentiis universis posse graue preiudicium generari in futurum, Et ne dictus auditor seu quiuis alius eius vice auctoritate seu mandato aut quicumque auditor alius a dicto SS. patre nostro in hac parte deputatus seu deputandus impedimento durante supradicto seu a tempore inceptionis eiusdem quicquam hac occasione in preiudicium dictorum d'norum meorum circa premissa attemptet vel attemptare faciat vel faciat aliqualiter attemptari in dictorum d'norum meorum absentia, non per contumaciam in dicta causa procedendo interloquendo distinendo suspendendo exauctorando seu quobis modo grauando audientiam SS. patris nostri supradicti, Prouoco et appello in hiis scriptis et amplius quatenus peti debeat in hoc casu et si quis sit qui in eos dare possit instanter peto Subiciens prefatos dominos meos et domum eorundem ac causam prelibatam protectioni defensioni et tuitioni SS. patris nostri supradicti, et promittens p̄fatos dominos meos quantocius commode fieri poterit alium procuratorem ordinaturos ad diffensionem cause supradicte et ipsam causam diffensuros iuxta posse, Et protestans me istam prouocacionem meam seu appellationem omnibus quorum interest notificare et amplius petere cum effectu quam citius commode potero ipsorum presentiam optinere. Acta sunt que supra diximus in

ecclesia sci Thome Acon in London. anno indictione die et mense supradictis Presentibus magistro Thoma de Lodeford clerico, dominis Roberto de Melcheburne Roberto de Heyham Ricardo de Cruce Roys capellanis Ricardo de sco Omero Rogerio de Kesteven et aliis testibus ad premissa vocatis specialiter et rogatis.

☧ [Notarial mark] Et ego Philippus de London clericus sacri Romani imperii auctoritate publicus et auctenticus notarius premissis omnibus interfui et audiui, et vt supra leguntur scripsi et in publicam formam redegi meoque signo consueto signaui rogatus.'

The history of the litigation, with which the above document is concerned, is very obscure. In H. J. Todd's elaborate *History of the College of Ashridge* (Lond. 1823), it is stated at p. 27, that 'the Rector and Brethren had also formerly the custody of St. Thomas of Acon in London. For there is a revocation of this guardianship, in the time of King Edward the Second, noticed by Tanner, viz., "Revocatio custodiae huius Hospitalis concessae fratribus de Asheridge, quia per falsam suggestionem."' Yet it does not appear that the College ever had effective custody of the Hospital; which was not only the principal, but almost the only possession belonging to the small military order of St. Thomas of Acon.

F. 110. (Iustinian's Codex) is absurdly entered in the Old Catalogue as *Textus Decretalium.*

F. 118. I can offer no explanation of the word *ici* on p. 60. It seems to mean 'for a trifle.'

F. 131. Henry Fowke's letter, thereunder mentioned, runs thus:

'Reuerendo in Xpo patri priori prouinciali ordinis sci Augustini ac sacre theologie doctori frater Henricus Fowke monachus et penitenciarius ecclesie cathedralis Wygornie reuerentiam et honorem cum promtitudine complacendi. Solent in precibus tanto fiducialius exaudicionis gratiam prestolari quanto de benignitate rogati magis presumitur, et ille pro quo oratur angoris uehementia artius coartatur. Sane pro dilecto mihi in Xpo fratre Willelmo de Heatone seruiente meo in Xpo filio, licet forte quondam prodigo, latore presentium excitant me rogare et vestre pie paternitatis quam spero clementia, et quam doleo filii reuertentis angustia. Tedet enim se suum habitum relicuisse et tam diu cum suo periculo in seculo remansisse; hoc testantur die et nocte tam eius crebra suspiria quam etiam eius continua inundacio lacrimarum. Vnde quanto senior et infirmior est corporaliter, tanto magis videt se indigere pre ceteris transgressoribus veram peragere penitentiam, ut renouetur tanquam aquile iuuentus eiusdem. Obsecro igitur misericordiam pii patris, quatenus ad euan-

gelici patris exemplum filium reuertentem in amplexus adnectere dignemini, scilicet gaudentes quod tantam mansuetudinem se doleat offendisse, et de cetero ille cauens sub tegmine alarum vestrarum obediens gaudeat se fouendum. Semper vestra sanctitas floreat cum augmento.'

F. 141. Henry Fowke's letter, addressed to Bishop Adam de Orleton, is interesting as giving a fuller account than is to be found in the *Sede Vacante* Register of the election of the Prior Wulstan de Bransford to the See of Worcester:

'Venerabili patri ac dno suo Dno dei gracia Wynton' episcopo suus filius frater Henricus Fowke omnem reuerenciam et honorem et si quid est oracio peccatoris. Vestre reuerende paternitati notifico per presentes quod dno nostro episcopo mortuo et sepulto de consilio mag'ri Thome de Astleye processimus in nostra eleccione per uiam simplicis compromissi, et fuerunt compromissarii isti, videlicet fratres Simon Crompe sacrista Iohannes de Euesham bacularius in theologia Iohannes de Westburia Robertus de Weston cellararius et Nicholaus de Stanlake . . . . enciarius, qui concorditer elegerunt Priorem nostrum in episcopum et pastorem nullo penitus reclamante uel contradicente die octauarum sc'orum Innocentium. Ceterum ex omni corde innate bonitatis et gratitudini vestre regratior quantum possum de omni humanitate a vestra celsitudine mee paruitati exhibita et monstrata, et specialiter de hoc precipue quod in mea parua tribulacione mihi misistis pro consolacione mea affectanter vobis exhiberi presentiam meam infirmam pro meo beneplacito voluntatis vobiscum manendi. Vt ego ipse valere vellem, valeat dominus meus ex die nunc in eternum.'

The last (not very clearly expressed) paragraph seems to imply that the Bishop had invited Fowke to enter his household while recovering from an illness.

F. 147. The footnote to p. 79 must be cancelled. What remains of *Anticlaudianus* is perfect and continuous from vii. 556 to the end of the poem. The *incipit* assigned to it, 'Pergama flere,' simply cannot be accounted for.

F. 157. The contents of f. 2 are as follows:

[Col. 1.] *Pur rancle u festre est feru.*
De linois tut autre si
En plastre feres si metez i
Si feru i est la festre
De linois bon est lemplastre.

Entrete pur traier plaie.
A plaie est durement bone entrette
Ke en tele manere serra fete
Pernez mel oint encens e cire
E peiz, si fetes ensemble frire
En une poele longement
Ces quatre chose communement.
Cete entrette est durement bone
Kar plus vaut ke apostolicon.
A plaie traer e saner
Mult est bone, sachez pur veir,
Sur un quir blanc deit estre mis
Et sur la plaie chaud asis.
Dous fez le iur le remuez
Lechaufez e remettez.
Deske la plaie seit pure e nette,
Cete entrete i deuet mettre.
De ius de ible e de terfoil [*altre.*
E de ortie e de clier miel
La gleue del œf metez i
Et bon vin tut autre si.
De tuz ices par une mesure
Deuez mettre en cele cure,
Dunc de furment la flur pernez
E o cel ius la detemprez;
De cel i metez matin e seir,
La plaie niera pur veir.
Si la plaie seit pulente [*altre*
Par mal garde u long . . . .
Apostolicon i deit . . . .

* * * * *

[Col. 2.] Si deuet autre entrete fere
A plaie ouerir u . . . . as trere
Deit espine u autrement.
Cet entrete fors tret ben
La dolur a sec astiuement
Cet entrete finement.
Fundet mel oint mel e resine
Par peis œl, puis la farine
De furment en la medicine
Mise seit kar ele est fine;

†Tiedue[1] mettet sur la dolur
Cest entrete dou fez le iur
[Deske ?] la plaie seit ouerte
E la place a faite a perte.

Entrete pur ouerir plaie.

Ferme de segle prestez
O blanc de œf, e tuchez
Sur la plaie, kar tut uuera
Durement ben e sanera.
De malue triblet e tenet le ius,
La sustaunce metez de sus,
La plaie uure finement,
(Sachez i) cet medicinement.
Sauun metez sur la plaie [*altre*
Taunt cun ele est longe e lee
Ceo la vous ouera, sachez ia[2] de si,
Si vous souent facet issi.

Pur trere hors espine u fer.

La agrimonie seit triblee
O viel uin et pose
Sur la plaie, cet ors tret ben
Peil espine fer altre rien.
Si as espine u fer al cors
E uus le uoillez trere fors
Pernez la racine del rosel,
E triblez la ben o miel,
Dunc sur la pertuz u entra
Seit cet lie, cil en trerra.
Le polipodie seit lauee
Puis o miel oint ben triblee
. . . e seit mis, cum ieo vous dis
. . . la cure ke einz escriz
. . . . . . *dolur de plaie.*
. . . . art e deult
[Col. 3.] E al malade sun domir toult
De wimaue la racine
E le poret tut o la crine
E la meine ecorce de su
. . † checira par sa trible menu

[1] *Tide*, I suppose, is the word intended. *Tiedue* is underdotted by the scribe.
[2] This word is underdotted, presumably as redundant.

De iecun par une mesure
Mettre deuez en cete cure,
E seim de porc e uin blanc
Par al tel mesure quiset taunt
Ke seit e pes dunc moillet i
Succulente leiue e mettez i.
Cuntre tutes dolurs de plaie.
De demz le treis primers iurs de avroil
Les buttuns de tuz arbres coil,
Ke purret trouer si triblez
O miel oint si aiustez
Pudre dencens e de resine
E partie de cire virgine,
Tut toillz e len le † moillz uet,
Puis colet e en salf mettz,
Pur iecune dolur est bon e tot,
Cet oignement dunt ore ai dit.
Cuntre dolur de plaie.
Aloen menue triblee
O le moel del œf seit melle,
E puis tuche sur la plaie,
Tant cum ele est longe e lee.

Si tost cum le mal de felim ou de apostume est leue pernez la racine de wymawe (*angl.* holihocke) e de lils, boylez en ewe ensemble si ke la racyne de lils seyt mole, e la racyne de wymawe ke lem le puyse piler. Pus braet les ben en un morter, et pus pernez gleyre des eofs e destemprez les e metez al mal e debrusera. Kaunt il est debruse, pernez la menue consoude (*angl.* dayesheye) e la grant consoude (*angl.* brusewort) e saulge de chescun ouelement, et fetes le ius de ache (*angl.* merch) et destemprez ces . . . . . . mettez al mal, si garra . . . .

[Col. 4.] * * * * * * *

hare ere, quod crescit in modum talis auricule, et uult habere florem rubeum, et qui fuerit raucus manducet de hoc cum sale, et sanabitur. e la racine de mercurial (*angl.* smerewort) e la boylez ke lem le puise piler e destemprez les o uegrece[1] fresche saunz fu, e oynez la goute ou metez emplastre.

On the last fly-leaf of the volume is this list of plants, here arranged in alphabetical order (of the Latin names).

[Nom]ina herbarum cum exposi[cione] earum.

[1] *Vegrece*, apparently form of *verjus*.

Abrotonum, souþernewode.
Accetula, ramese.
Acerus, glegel.
Agroma (?), sordine.
Alexandria, stammerch.
Anazoma, veltwrt.
Andoa, bischopwrt.
Anetum, dile.
Apium, vraimerch.
Archangelia, blyndenetle.
Arnoglossa (vel *plantago*), waybrode.
Arundo, rede.
Astula regia, woderoue.
Camomilla, mayre.
Campana, ...
Caprifolium, homsouke.
Cardus benedictus, ...
Casima, masye.
Cerusa, bischopwrt.
Collocasia, nepte.
Consolida maior, coimfrie.
Consolida mediana, oruale.
Crassula maior, ... rose.
Crassula minor, orpin.
Crocus, safran.
Dilla (vel *parella*), docke.
Edera, iuitreo.
Epatica, liuerwrt.
Febrifuga, ueperuoye.
Fedida amaresce, mayche.
Galla, pomum qu[od in quercu nascitur].
Garbastus, tensi.
Gardana, clov.
Gelidonia, chelepeyne.
Gencus, fagun vel kuenholin.
Gorge, salchele.
Iusquiamus, hennebane.
Labrusca, wildeberien.
Lappacium siluaticum, smerenep.
Laprisiastica, smerenep
Lepra, satwrt.

Libestica, luuestike.
Ligurtum, masewe.
Lolium, cockel.
Lunderca, wodesille.
Malua, hockelef.
Malua crispa, smeringewyrt.
Marubium, nortroune.
Modera, chickenemere.
Nifea, edoke.
Orias, madere.
Origanum, orgone.
Pantasionis, pee de lyon.
Papauer, popi.
Papirus, duchamer.
Pastinaca, weldmore.
Pentasilon, cynkfoil.
Personacia, dureke.
Pes columbinus, sparge.
Pes leporinus, auence.
Petrusilinum, persil.
Petusilum macedonicum, alisandre.
Reborus, secerwrt.
Rubarba iuminacia, smegrene.
Safixus, sanz.
Sambucus, elen.
Sanum solis, gromil.
Saxifraga, sundcorn.
Senicio, groundeswilee.
Serpillus, organe.
Smeglossia, hondestonge.
Solacrum, metesade . . . .
Solsequum, goldwrt *uel* ryde.
Symphomacha, hennebelle.
Vaccinium, *uel pelemum*, bronwrt.
Ventimexia, bugle.
Verbena, verveyne.
Veronica, bettunke.
Vmbilicus veneris, vemwrt.
Yperricon, herbe st. iohn.

F. 160. This volume has now been rebound, and the leaf s^8 inserted in its proper place. The paragraph at the foot of p. 90, beginning 'As mentioned above,' should therefore be cancelled. It is in any case incorrect, since s^{10} has been inadvertently substituted for s^8, and the position assigned to it is that of n^{10}, with which it was confused.

Q. 28. The seal impressed on a leaf of this volume is reproduced opposite p. 192. The inscription is unfortunately hopelessly lost, and the whole seal is becoming constantly more illegible through the crumbling of the wax.

It appears to be of the end of the xiiith cent., and has nothing to do with the xth-cent. MS. in which it is found (*upside-down* in relation to the text). Some official of the chapter, it may be presumed, wishing to take an impression of a newly engraved seal, made use of the first book that came to his hand for the purpose.

The seal, as may be seen from the reproduction, is divided by a cross into four quarters; but while the two upper compartments are quite distinct, the lower limb of the cross is broken, so that the third and fourth quarters are run together into a single compartment, in which is figured a scene which may possibly be the Visit of the Magi. The first quarter appears to contain a single personage seated on a throne; the second, two persons, a female who kneels before a male figure, who stands with uplifted arm as though in the act of benediction. This group strikingly resembles (as Mr. John Amphlett has pointed out to me) a similar one in a sculptured representation of scenes from the life of the Virgin over the portal of S. Andrea in Pistoja. Finally, in a niche from the point of the arch of which the cross springs, is a kneeling figure, which may be taken to represent the owner of the seal. Who this was it is impossible to determine, until another copy of the seal is met with.

Q. 50. The brevity of the *Phaletolum* and its interest as a literary curiosity will, I hope, justify its reproduction in this place. I cannot discover that it has been printed elsewhere.

Phale tolum cillentibus[1] radiis oculorum perspicuum cum iam perspicerem, accelerantem ecce morabantur me tesqua cum scabris, dumeta cum quisquiliis, confraga rubetis circumuallata. "Pape," inquies o mi Ancelime, ut iam uideo, "corsum hoc tam scabrosum oracionis respicit inicium?" Ego autem, si forte cotidiani cibi satietatem sapore acido releuare[2] te delectet, incepte scriptuncule causam materiam et modum paucis uerbis (huc aduerte) tibi pandam.

Domum quam in Angliam a Gallia rediens adire optabam; qualiter adierim, et qualem inierim, ecce ex conducto tibi asscribo.

Sequitur autem oratio partim rerum ibi inuentarum formam, ut tibi res ibi inuente innotescant, et partim enigmatidis ymaginarie licenciam. Et, quoniam ruralium mansionum nouus effectus es possessor, et loci eligendi et edificii construendi et rerum copiam collocandi incomparate uenustatis habeas exemplar. Ne mendacii tamen argui uideatur oratio, cum certissimum sit homines ymaginacionibus quamlibet rerum comprehendere formam, et orationem quamlibet ymaginacionis depromere comprehensionem.

Sed quoniam illum planum modum loquendi quo uti consueui fluuio uisum usque in yma admittenti comparabas; nobiliorem autem tibi dicebas uideri orationem fluuio tenebrosa profunditate stagnanti comparandam; ad arbitrium morem tibi geram: potest etiam fluuii puri tranquillitas hyemali riuulorum perturbari incursione et lucidi aeris serenitas nebulosa nebularum obuolui densitate. Quoniam etiam—sed hoc feci racionabilius—Latine orationis copiam indies minui querebaris, et rerum usitatissimarum nomina ignotissima uere esse dicebas, ideoque iam pene absoleta apud eruditos celebrari oportere asserebas; in hoc quoque ex arbitrio tibi morem geram.

Accelerantem ergo, ut dicere inceperam, cum multa morarentur, quamplurimum impediebant inter labinas[3] arborum recidiua gressum arbusti flagella, et cime intuitum, ueprecule oblitantes[4] sirmata planete[5].

Tardabat quoque agrorum territorii interspectio, quorum hinc sacionales, inde pascuos, istinc floreos, illinc consitos, secundum

[1] *Sc.* mouentibus. [2] MS. *reuelare.*

[3] J. de Garlandia derives this word from the *substantive* 'labor,' and translates 'marreys,' meaning, I suppose, 'obstacles.' One would rather imagine 'labina' to be related to the *verb* 'labor' as 'ruina' to 'ruo.'

[4] *Oblitantes.* One would suppose the reading to be *oblicantes* = *obliquantes*, if J. de Garlandia had not told us in his notes that this word = *oblitentes*, as though the brambles *laid wait* for the traveller's cloak.

[5] *Sirmata* = Gr. *σύρματα.* *Planeta*, generally with the restricted meaning of a *vestment* or *chasuble*, is here used for a secular cloak.

Maronis distinctionem internoscebam. Habundabant autem pascui bestiis, florei apiculis, sacionales caulis ouium et opilionum magalibus uel mapalibus. Consiti uero quarun[dam] arborum surculis, aliarum arborum codicibus introsertis, et quarundam oculis cum adherente libro ad aliarum ramiculos translatis. Adiacebant autem agris sacionalibus artifinii, squalidi uliginosi iuxta noualia cum subciduis. Et hii omnes accurate cardinibus et decumanis fuerant limitati.

In hiis glebas cernebam ante sacionem runcacione uel runcitat[ion]e[1] nudatas, letamine[2] fotas. Postea autem occacione fractas, occecacione[3] dispersas; ueruacta[4] tempus uidere prohibebat.

Parte autem altera equos inter frutecta uagantes in equicio precipue tredecim coloribus secundum distinctionem Ysidori[5] spectabiles notare non tedebat, badios, aureos, mirtheos, ceruinos (qui olim a uulgo garannes uocabantur), glaucos, giluos, scutilatos, canos, candidos, albos, guttatos, nigros. Posterioris autem preter hos dignitatis postreme, uarios, dosios uel dosinos, et cinereos, quos dignius equiferos quam equos dixerim.

Preter hec etiam uenatorum numerum generaliter quadrupertitum considerare illarius[6] iocundabar, uestigatores, fallatores, indagatores, pressores. Tandem autem, huiusmodi circumspectione nondum saciatus, subito metatum[7] iam presens conspicio, sed tanta admiratione ut uie et temporis paruum clepsisse spacium mihi uideretur. Et ecce uallum conspicor mole terre intrinsecus reiecta contralunio, extrinsecus uelud ad ripam alludente uallos[8] numerabiles, sudibus ui lentatis intextos, interuallis angustis distantes, uelud munitionem sustinentes, In porta autem ualuas conspicabiles cilleri uideo, et celeri introitum patere.

Q. 62. The following is the text, as far as it is extant, of the narrative of the Chartres (?) election.

. . . . . . impediamur, continuo vice mea et capituli seu maioris partis capituli, ad diem crastinum hora capituli cum antedictus archidiaconus esset in proferendo verba sua statim le . . . . . nt *Te Deum* et campanas cum impetu pulsauerunt. Verum cum capitanius noster

[1] MS. *runsitate*. [2] *Letamen* (*laetamen*) = *fimus*.

[3] Isidore, Orig. xvii. 2, says, '*Occatio* est . . . . . cum grandes glebas caedunt ac ligonibus frangunt; et dicta *occatio* quasi *obcaecatio*, quod operiat semina.' Hence it probably is that our author gets his idea of *occecatio* as a synonym, perhaps a frequentative form, of *occatio*. [4] MS. *vereveracta*.

[5] Isid., Orig. xii. 1. Only twelve colours are here given, the *rosei* of Isidore being omitted.

[6] *Sc.* hilarius. [7] *Sc.* castrum. [8] 'Hurdys,' J: de G.

dns Droco de Borbonio custodiret claues ecclesie nec vellet aperire propter tumultus popularis . . . . . . cum ciuibus et popularibus clanculo machinate non ignari hostia ecclesie et ianuas frangere accedentes clamoribus populum exterius incitabant, vt in eorum auxilium franger . . . . . . et tandem tam per ipsos canonicos interius quam per ciues et populum exterius incitatum necnon antea maliciose ad hoc faciendum tacite subornatum tam hostia quam ianua cum . . . . . . vndique concurrente populo occupata, quibusdam suum indigenam deportantibus ut electum, nonnulli ex ipsis clamabant et vociferabant publice, *Si Briensis vel Vastinensis*[1] *elect[us sit]*. . . . . . . Nos vero quadraginta sex numero in altera parte chori insimul congregati et a populo sic oppressi qui nos vndique circumibat, ita ut quasi desperati de vita ad electionem . . . . . . potuimus ipsa die sed ut supra dictum est in sequentem diem continuauimus, adhibito tabellione publico et ab illis qui custodiebant regalia conductu petito et propter per . . . . . . in ecclesia remanente et de non exeundo quoad viderent an vellemus eligere protestante. Necnon post nos sicut post lupos vel canes contumeliose sonora voce et horrib . . . . . . conturbari. Die sabbati sequenti in mane campanam pulsari fecimus ad capitulum congregandum, qua pulsata statim tam chorus quam tota ecclesia a ciuibus et populo ad impediendum n . . . . . . ita quod per capitanium et regis prepositos quos ad hoc aduocauimus in auxilium nostrum et dicti capitanii, ad quem ecclesie spectat iurisdictio, nullo modo claudi potuit seu eciam vac . . . . . . expresse prohibentibus populo ne exiret. Quod nos videntes in ea parte ecclesie in qua securius potuimus secessimus, nec ibidem secure procedere ad electionem potuimus. Immo d . . . . . . tractandum ut prius seu in eodem statu de electione seu ad eligendum vocatis ex habundanti singulis qui fuerant euocandi, hoc specialiter proloquto ut dnm legatum et dnm [papam ?] . . . . . . populo interim adiremus. Ipsa quidem die sabbati magister Guillelmus de Moncella archidiaconus Drocensis, magister Guillelmus de Nouauilla archidiaconus Blesensis, et magister Guilelmus de Esseya, qui se . . . . . . machinatos, quemdam conciuem (?) nostrum scilicet Remundum Anfredi[2] nepotem dni Clementis quondam pape subiecere, qui se mihi decano opposuit dicens se in electione decanatus de . . . . . . solum penitus deuoluentem, quare die lune sequenti in crastino penthecostes ad conferendum ipsum decanatum assignauit appellans contra institutionem meam infinita et

[1] A native, that is, of either of the districts of *Brie* or *Gatinois* in the Ile de France. [2] Possibly *Aufredi*.

inexcogitata contra personam . . . . . . si decanatum meum alicui Carn'[1] daret idem Remundus me de sede mea statim expellere violenter, et hec omnia ad impediendum nos ne eligeremus, et ad commouendum contra nos po[pulum] . . . . . . confluxerunt [circum?] capitulum plusquam mille homines confusionem meam hinc expectantes. Verumtamen suum iniquum propositum non expleuit, sed de explendo alias suo loco . . . . . . vnus non debuit euocari. Necnon statim cum venit p . . . . electionem de me factam testificatur coram testibus fidedignis tamen ad predictorum iniquorum ins . . . . . . sufficienter uocatis aduersariis nostris qui fuerant euocandi secundum quod probari potuit tam per . . . . . . quam per publica instrumenta, et interim impetrato . . . . . .

Every line of the text is cut off at both ends, and both the beginning and end of the document are wanting; yet we have a tolerably vivid picture of the proceedings. First we see an attempt on the part of the mob, aided by the treachery of some of the canons, to 'rush' the election of their own candidate ('suum indigenam deportantibus ut electum'), ringing the bells and singing *Te Deum*, as though the election had been made. But as the majority of the chapter remained firm, the next attempt to influence them was made in the chapter itself, by an assertion that the Dean's own election had been uncanonical, and the present proceedings of the chapter consequently invalid.

Q. 93. Of the two documents lately serving as fly-leaves to this book, one has been already restored to its proper place in **F. 77.** (See p. 177.) The other, being also detached from the volume, has now been placed among the Fragments (as no. XI. in the portfolio), but must be described under this heading.

It is a sheet of vellum 11½ in. in breadth, the length being curtailed to 8 in. It contains in four columns, two on each side, a list of the Convents of the four Visitations of the Dominican Province of England, with the assignation to each of them of certain 'fratres ministeriales,' made at a Provincial Chapter. The lower part of the sheet has been cut away, and the list is consequently incomplete, but is nevertheless of considerable interest and importance, since, as Mr. A. G. Little informs me, 'there is no complete list extant, showing which convents belonged to each visitation. So the document throws new light on the organization of the province.'

The handwriting of the document is of the xvth century: from the fact that the Convent of King's Langley is assigned

[1] Qu. for *Carnotensem* or *Carnotensium*? or for neither?

to the Cambridge Visitation, its date must be later than 1427[1].

The following is the text of the document. It should be noted that the headings and the names of the Convents in order were written first, in a formal hand; the names of the 'fratres ministeriales' appointed filled in afterwards. Some names, which have been cancelled by a penstroke, are printed below in italics.

[Col. 1.] Iste sunt assignationes fratrum ministerialium visitationis London'.

Conuentui London' ass.[2] fratres Willelmum Vincentii, Iohannem Berterham, Willelmum Scurrey.

Conuentui Sarum ass. fratrem Iohannem Vmfray [Fratrem Thomam Teuet[3]].

Conuentui Exon' ass. frates Dominicum Fyton, Petrum Ynge.

Conuentui Cantuar' ass. fratres Iohannem Walteri, *Iohannem Teueth*, Radulphum Bampton, Thomam Byb, Iohannem Guynnow, Willelmum Tery.

Conuentui Wynton' ass. fratres *Iohannem Wyke*, Iohannem Alford, Iohannem Weston, Ricardum Sompnere.

Conuentui Bristoll' ass. Willelmum North, *Thomam Lykke*, *Iohannem Weston*.

* * * * *

[Col. 2.] Iste sunt assignationes fratrum ministerialium visitationis Ebor'.

Conuentui Ebor' ass. fratres Iohannem Baleschaw, Ricardum Lindsil (?), Iohannem Cokholt (?).

Conuentui Lincoln' ass. fratrem Willelmum Kylton.

Conuentui Noui castri super Tinam ass. fratres Iohannem Siluergate, *Iohannem Conscliff*, *Iohannem Wekeref*, Laurencium Spark.

[1] I am indebted to Mr. Little for a reference to *Further notes on the Friars Preachers of King's Langley*, by the Rev. C. F. R. Palmer, O.P. in *The Reliquary*, vol. xix. p. 214, and for another to the Acts of the General Chapter at Bologna, 1426, in *Mon. Ord. Prædicatorum*, tom. viii. p. 197 (ed. Reichert, 1900). At the last reference may be found a declaration of the General Chapter that the Convent is subject to the Visitor of Cambridge; whereas, according to Fr. Palmer, the General Chapter had declared in 1423 that King's Langley was common to all the four visitations, and that its government belonged to the Friars of Oxford; but the Friars of Cambridge petitioned the Pope against this decision in 1427, and the Provincial Chapter of that year declared in their favour.

[2] This abbreviation seems to stand for 'assignamus.' The appointments would be made by the Provincial Chapter.

[3] Inserted in a later hand.

Conuentui Lancastrie ass. fratres Willelmum Harum (?), *Petrum Bygyns*, Thomam Chyngil, Willelmum Thorpe.

Conuentui Scardeburg' ass. fratres Willelmum Stapilton, Petrum Synke.

Conuentui Iar' [= Yarm] ass. fratrem Willelmum Feifel (?).

Conuentui Carleoli ass. fratrem Robertum Folifayt.

* * * * *

[Col. 3.] Iste sunt assignationes fratrum ministerialium visitationis Oxon'.

Conuentui O[xon'] ass. fratres Robertum Campion (?), Iohannem Sacha . . . . . ., Nicholaum Ancron, Nicholaum Buller.

Conuentui Glouernie ass. fratrem Walterum Chepstow.

Conuentui Salopie ass. fratrem Iohannem Farle, et quia fidedigne intelleximus quod idem frater Iohannes laxauit liganciam suam contra dnm nostrum regem, ipsum volumus carceri mancipari [1].

Conuentui Herford' ass fratrem Willelmum Pebworth.

Conuentui Norhampton ass. [2]

Conuentui Warwyci ass. [2]

Conuentui Noui castri subter liniam ass. [2]

Conuentui Breconie ass. [2]

* * * * *

[Col. 4.] Iste sunt assignationes fratrum ministerialium visitationis Cantebrig'.

Conuentui Cantebrig' ass. fratres Iohannem Ylleye, Willelmum Gedneye, Ricardum Risby.

Conuentui Norwici ass. fratres Iohannem Lakinglye, Thomam Blykelyng.

Conuentui Staunford' ass. fratrem Iohannem Merton.

Conuentui Langleye Regis ass. fratrem [2].

Conuentui Lenn' ass. fratres Petrum Withton, Ricardum Pynchebek, *Simonem de Cantebriggia.*

Conuentui Sudburie ass. fratres *Iohannem Merton*, Ricardum Brondysch [et Ricardum Eye [3]].

Conuentui Dunstapl' ass [2].

* * * * *

[1] Whatever may have been the duties of a 'frater ministerialis,' it seems that his personal liberty was not necessary for their discharge.

[2] No names inserted. [3] Added in a later hand.



Ancient Seal impressed on Q. 28.

INDEX.

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